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THE UNIVERSITY OF ALBERTA

FAITH AND CULTURE
IN THE GOVERNANCE OF
CALVINISTIC/REFORMED CHRISTIAN
SCHOOLS

©

by

Lee Hollaar

A THESIS
SUBMITTED TO THE FACULTY OF GRADUATE STUDIES AND RESEARCH
IN PARTIAL FULFILMENT OF THE REQUIREMENTS FOR THE DEGREE
OF DOCTOR OF PHILOSOPHY

DEPARTMENT OF EDUCATIONAL ADMINISTRATION

EDMONTON, ALBERTA

SPRING 1989

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The undersigned certify that they have read, and recommend to the Faculty of Graduate Studies and Research for acceptance, a thesis entitled FAITH AND CULTURE IN THE GOVERNANCE OF CALVINISTIC/REFORMED CHRISTIAN SCHOOLS submitted by LEROY ALAN HOLLAAR in partial fulfilment of the requirements for the degree of DOCTOR OF PHILOSOPHY.

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Abstract

The purpose of this study was to assess the degree to which governance structures and practices of one of the independent school systems, the Calvinistic/Reformed Christian day schools, reflect the espoused values of that faith community. To what extent does what these people believe direct such governance activity as decision making?

Using a naturalistic-interpretive oriented case study methodology, data were collected through document searches and through semi-structured interviews involving two distinct types of participants. The first group of participants included people informed regarding the theological, epistemological, and historical developments within the Calvinist movement. The second group of participants included five people who have been involved with Christian school governance or have been directly affected by such governance. This group included trustees, administrators and a staff member who was dismissed by the board of a Christian school.

The study identified a number of Calvinistic/Reformed faith assumptions that spawned such schools. It also identified a number of significant cultural events that shaped the contemporary Christian school movement. As a result of such culture shaping events Christian schools have opted for governance structures that highly regard parental control of education rather than education being under the locus of control of either the church, as in parochial schools, or the state, public schools. Supporters of such schools remain wary of state directives in education with their potential displacement of the Christian school's mission.

The "portraits" reveal that faith does influence Christian school governance and that the Calvinist world view shapes particular notions of governance. Integrity with Reformed-Christian faith requires an ongoing purposive reflectivity to remain faithfully engaged in contemporary culture. The absence of such reflectivity permits an easier displacement of the unique mission of such schools, in which case they become schools very much like all other schools.

This study prompted a number of reflective comments on the utility of the interpretive case study methodology for educational administration research and the applicability of this study for the practice of school administration.

ACKNOWLEDGEMENTS

In words attributed to Sir Winston Churchill, the past is never merely prologue: "We cannot say the past is past without surrendering the future." Life, the here and now, involves hindsight, insight, and hope. The past colours the present, and the present assumes a future, i.e., a hope. A significant assumption contained in this research is that one's entry into contemporary society builds upon that which one inherits from culture particularly through the culture shaping role of parents. No one enters adulthood tabula rasa, i.e., with a clean or empty slate. One's world view has been shaped by many factors. But perhaps none may have been as compellingly formative and abiding as parental models. My parents selflessly modeled love and care. Their nurturing provided a secure environment where I could attempt my first wobbly steps in the way of the Lord, "in the way we should go." This environment was the formative crucible that fostered industry and integrity, i.e., a lived faith. While the model was not perfect, neither was it plastic. But it was always genuine.

My slate retains many living memories indelibly etched into both the big ideas and the fine textures of my total being. In a real way, my story continues the story lived by the previous generation, a story that will live on in the children given to Ilean and myself: Timothy, Bernice, Gwendolyn, Carmen, and Candace, and the next generation represented by Erin and Elaine.

With a great appreciation for the subtle, often silent, but nonetheless, encouraging of my parents, I wish to dedicate this work to them. Although unlettered, they encouraged me to never close my mind to truth regardless of the source. The past year and a half, the timespan in which this work was completed, both of my parents have gone to be with their Lord. My father died at age 89 and my mother at age 84.

The departure of the previous generation forcefully reminds us that the torch has been passed. While this torch is intended to light the pathway that lies ahead, it yet affords some understanding of life that surrounds us. And this torch gives a glimpse of where we have been. But too often as we continue to move forward, the world behind us fades all too fast. How many of us have much understanding of what prompted our grandparents to laugh, to sigh, to cry, and to reflect? What lessons would they have wished to be remembered?

Regarding this specific research activity, I want to thank the eight participants who so openly shared their lived experiences. I regret that only five could feasibly be included. The nature of the research required a rewalking of what was a difficult or, at the very least, a very challenging mile in their lives. For some the distance of time now afforded a laugh as the problem now appears to have been a minor one; for some this research evoked tears in reliving a difficult or unpleasant situation; and for some it may have been disconcerting to be reminded of an abiding lack of closure to an almost forgotten event.

I remain very appreciative to the following list of very knowledgeable people who gave so freely of their time to better inform this study: Professors Henry DeMoor, William Spoelhof, Gordon Spykman, Len Sweetman, Harro VanBrummelen, and Nicholas Wolterstorff.

I am deeply indebted to my team of advisors at the University of Alberta, Drs. Bergen, Hodysh, MacKay, McIntosh, and Miklos. Particularly, I am grateful for the guidance, encouragement, challenge and compassionate critique of my supervisor and committee chairman, Dr. Erwin Miklos. I have benefitted much from his many years of experience and recognized insight. His assistance and calming presence greatly encouraged me. He earned a well-placed trust.

In addition, many colleagues and friends urged and encouraged me to pursue this study. Such encouragement, often expressed in an abiding interest, was very sustaining. We cherish your continued friendship.

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TABLE OF CONTENTS

CHAPTER PAGE

I. INTRODUCTION.............................. 1

Faith and Culture

The Contemporary Question......... 4

The Age Old Question.............. 6

Christian Schools: "In" but not "Of" the World.................. 6

Faith and Culture Interacting: A Typology..................... 12

Faith and Culture and School Governance..................... 13

Statement of the Problem.............. 16

Substantive Questions............. 18

Reflective Questions.............. 19

Need for the Study.................... 20

Christian Schools: A Step Toward Integrity............................ 23

The Influence of the State........ 24

Pluralism and Resource Allocation. 25

Questions Asked by Christian School Supporters and Trustees.. 27

Research Strategy and Design.......... 30

Interview Guide................... 32

Interpretive Framework............ 33

Definitions........................... 35

Assumptions........................... 37

Delimitations......................... 37

Limitations........................... 38

Research Trustworthiness.............. 39
Credibility....................... 39
Transferability................... 40
Dependability..................... 40
Confirmability.................... 40
Ethical Considerations................ 41

II. THE RESEARCHER'S PERSPECTIVE.............. 42
The Calvinist Commitment.............. 43
A Defined World View.................. 45
A Christian View of History........... 48
Faith Defined......................... 51
Towards A Reformed Epistemology....... 52
Towards A Reformed Theology........... 56
The Question Refocused................ 60

III. AUTHORITY AND MODERN THOUGHT............. 61
An Epistemological Overview........... 63
The Early Christian Church............ 66
The Middle Ages....................... 68
The Renaissance and The Reformation... 77
Tenets of Calvinism................... 83
Primacy of Scripture............. 83
The Sovereignty of God........... 88
The Pervasiveness of Sin......... 89
Priesthood of All Believers...... 93
The Transforming Agenda.......... 94
Communion of The Saints.......... 98

Calvinism and Governance.............. 99

The Rise of The Modern State.......... 105

The Rise of Universal Education....... 107

School Governance: The Abiding Question of the Locus of Control.... 108

IV. THE DEVELOPMENT OF CHRISTIAN SCHOOL GOVERNANCE.................................. 112

The Triumph of Calvinism................. 114

Early Governance Questions............ 115

The Ascendancy of Universal Education and The Rise of The Modern State.... 117

Church-State Relations................ 118

The Fading Calvinist Ideal............... 121

A Revival and A Break Within Calvinist Ranks....................... 123

State Control of Education............ 126

The Exodus: Emigration to North America............................ 127

Establishing The Principle of Parental Control of Education.................... 129

Education and Sphere Sovereignty...... 132

Transformation of the Locus of Authority in Education.............. 134

The Church and Christian Education: An Abiding Ambiguity.................. 138

Two Divergent and Abiding Calvinist Strands................................ 139

Calvinistic Christian Schools Come to Canada............................. 142

Christian Schools in Canada: Not American Carbon Copies.............. 143

Canadians Move Toward Common Ground... 145

An Abiding Difference.................. 146

Contemporary Christian Schools............ 147

Some Contemporary School Governance Concerns.............................. 148

Truth in Lived Experiences................ 152

V. A GALLERY OF PORTRAITS........................ 153

The Goals Stated.......................... 154

"Christian": Noun or Adjective?........... 157

Portrait Number 1: Bill, A Trustee........ 157

Portrait Number 2: Brian, A Trustee....... 173

Portrait Number 3: Jane, An Administrator. 183

Portrait Number 4: Joanne, A Staff Member. 191

Portrait Number 5: Dan, An Administrator.. 202

VI. SUMMARY, CONCLUSIONS AND REFLECTIONS....... 217

Reformed Faith Assumptions................ 219

Significant Cultural Events Shaping Governance.............................. 228

Contemporary Faith Considerations, Tensions and Embodiment: Reflections on the Portraits........................ 234

Portrait Number One: Bill, A Trustee.. 237

Portrait Number Two: Brian, A Trustee............................ 240

Portrait Number Three: Jane, An Administrator....................... 245

Portrait Number Four: Joanne, A Staff Member............................. 249

Portrait Number Five: Dan, An Administrator....................... 254

The Portrait Gallery: A Reflection.... 259

Issues Relevant to the Study and Practice of School Administration................ 264

Utility of Interpretive Case Study Methodology for Educational Administration Research................. 268

LIST OF FIGURES

Figure | Page

1. World View/Belief System........................ 8
2. Interrelationship of World View and Culture..... 9
3. Niebuhr's Faith & Culture Typology............. 14
4. Layers of Culture.............................. 51
5. Authority and Influence of the Institutional Christian Church.............................. 67
6. A Medieval World View.......................... 90
7. A Reformed World View.......................... 91

CHAPTER ONE:

INTRODUCTION

Schools in the modern world function as vital institutions for defining, shaping and perpetuating culture. Likewise, culture, covering the whole range of human activity, pervades the operation of all social institutions. Culture includes not merely art, music, and scholarship, but also such things as economic and political life, religion, the church, education, technology, the media, marriage, family, advertising and entertainment.

Ours is a pluralistic society. A pluralistic society, by definition, not only permits but also supports and even encourages divergent individual and corporate expressions of culture within reasonable limits. However, individual and community cultural expressions cannot escape the powerful influences of the societal cultural expressions. Which aspects of what culture will dominate? Independent schools, a special case inasmuch as they exist to perpetuate a particular cultural expression, seek to fulfill that purpose within the broader context of modern culture. Most independent schools exist to realize an espoused faith commitment or world view.

Few modern organizations, particularly educational organizations, can escape the influences of the prevailing culture. In addition, a significant influence that shapes educational organizations extends from an understanding that all school organizations reflect the embodiment of particular world-views. Such world-views will be identifiable, at least to some degree, in the governance and operation of any schools.

The central problem addressed in this study assesses the degree to which governance structures and practices of one such independent school movement, the Calvinistic/Reformed Christian (CRC) day schools, reflect the espoused values of that faith community.

While legislatively established and regulated public school systems give evidence of substantially uniform governance structures and practices, the relatively autonomous private or independent schools do not reflect such uniformity. Governance defines the government, control, authority and acts of supervision involved in the operation of schools as enacted primarily by administrators and trustees. Private schools represent a vast array of internal governance models, the alleged or realized embodiment of a particular philosophical ideology or faith commitment in education. Some private schools exist as part of a parochial school system or as a school under the direct control of a religious denomination or congregation. Other independent schools, although equally religiously motivated, according to the literature, avoid such parochial control, opting rather for a parentally governed school or school system. Others seem to operate more immediately under the strong personal influence of a charismatic leader. Still other private schools, while claiming a distinct raison d'etre, subscribe to a secular philosophy of education predicated upon such premises as the quality of education or the utilization of a particular curriculum, learning environment, or methodology.

In studies of governance practices in education, such questions as the following are important. Who decides and on what basis is it decided what teachers are to be employed? What real priorities surface in times of resource scarcity? What actions are taken in matters of student and staff discipline? What responses are given to the requirements or expectations of the state, or even society in general? What operative perspectival or cultural variables influence the decision-making process? How do these variables influence this process? What are the ends or goals of education? How is successful goal attainment determined?

While much that happens in independent schools is common to all schools, what happens in particular independent schools reflects considerable divergence from that common to most schools. It could even be said that what occurs in schools is a highly individual matter. Coombs writes that

> It is difficult to design a comprehensive theory of teaching because teaching is a highly individual matter...having to do with the ways in which individual teachers use themselves and their skills to carry out their own and society's purposes. How teachers use themselves, in turn, is determined by personal systems of beliefs from which they make their choices (1982,p.vii).

An old saying from the Talmud goes:

> We see things not as they are,
> We see them as we are.

If individuality represents such a significant determinant in education, it follows, that collectivities of such individuality, such as the communities which generate or support private schools, also influence significantly the variables that operate within any school. It could reasonably be concluded that individual or collective beliefs inherently influence the operation of schools. Beliefs, values, and commitments have legs. An emerging societal awareness exists which recognizes the inextricable relationship between dominant societal values and beliefs and their eventual embodiment in the school programme or impact on the school environment. Such dominant social values and beliefs include general societal trends and concerns such as economic priorities and prevailing economic conditions as well as the current societal definition of personhood taken so much for granted in the current language of individual autonomy.

Faith and Culture

The Contemporary Question

Unfortunately--perhaps fortunately, at least to some extent--the common beliefs and values of a more homogeneous society upon which the "common school" rested have been dissolved away by the acids of modernity. Neutrality or belief uniformity appears to be an elusive myth even though it is yet espoused by many, including most state and provincial departments of education. Many independent schools exist which are not burdened by the obligations of a publicly defined or enforced "neutrality" in matters of belief or religion and the corresponding faith assumptions, particularly as these beliefs relate to education. The very existence of independent schools evidences their commitment to particular beliefs or faith assumptions. The majority of the supporters of such schools, of necessity, subscribe to a particular--one of many--faith position. Nevertheless, the vast majority of the independent schools in Alberta openly subscribe to one common reference: the Bible. The Bible does have some themes evoking common consent; the Bible speaks clearly about doing justice, showing love, abstaining from revenge, protecting life, seeking the well-being of others, and about the sovereignty of God (and therefore the limited authority of all human powers that be). No quarter is left for religious neutrality.

Contemporary members of society--particularly of a pluralistic society--know all too well that even a common reference does not necessarily find expression in a unified world view. Each of the various biblically oriented schools operates differently as it seeks to live a life of integrity with its beliefs. In addition, the prevailing societal values and beliefs affect independent schools too. Radio and television signals, for instance, respect no boundaries. To what extent does the prevailing culture influence these schools whose supporters openly espouse faith assumptions that differ from the majority within society?

A many-sided debate about the relations of faith assumptions and culture or civilization carries on into the present. Historians and theologians, politicians and bishops, and scientists and practitioners of science participate in this debate. Much of the debate, couched in the language of ethics, both public and private conscience, is carried on publicly by opposing parties and privately in the conflicts of conscience.

In a recent publication, Fragmented Gods (1987), Reginald Bibby, a sociologist at the University of Lethbridge, presented an abundance of data on the nature of current belief assumptions, on the one hand, and the nature of Canadian culture on the other. He concludes that contemporary culture "calls the shots." Yet, religious leaders, including those who help establish and maintain Christian schools, claim the guidance of divine or scriptural inspiration. But Bibby insists the actual source is obvious.

While Bibby directs his observations primarily at the organized church, they appear to have equal significance for religiously oriented schools. He says:

> Whereas Pierre Berton's primary criticism two decades ago in The Comfortable Pew was that the church was playing it safe by lagging behind culture, the church today has largely caught up to culture, but has in no way passed it. The Comfortable Pew has been replaced by The Cultural Pew (1987,p.1).

The Age-Old Question

The faith-culture debate dates back to antiquity. A few examples of this ongoing definition of the acceptable integration of faith assumptions with the environments of the surrounding culture could include the Constantinian settlement: the dramatic conversion of the Roman Emperor motivated an attempt to impose a "Christian" state, including an enforced faith allegiance in matters of church and state; the formulation of the historic creeds of the church; the rise of the papacy; the monastic movement; Augustinian Platonism, the primacy of ideas, and Thomistic Aristotelianism, the pure form(s) of reality; the Holy Roman Empire; the Reformation, the Renaissance, the Counter-Reformation, and the Enlightenment; liberalism, the social gospel, and civil religion. The battle lines have been drawn. Yet the issues remain the age old ones agelessly disguised in contemporary language: purity versus unity, tolerance versus truth, personal conviction versus political necessities. Other points of tension arose when society sought to realize simultaneously two desirable alternatives: peace and prosperity, justice and order, freedom and welfare, truth and beauty, technical proficiency and practical wisdom, holiness and life, and all of these with all the rest.

Christian Schools: "In" but not "Of" the World

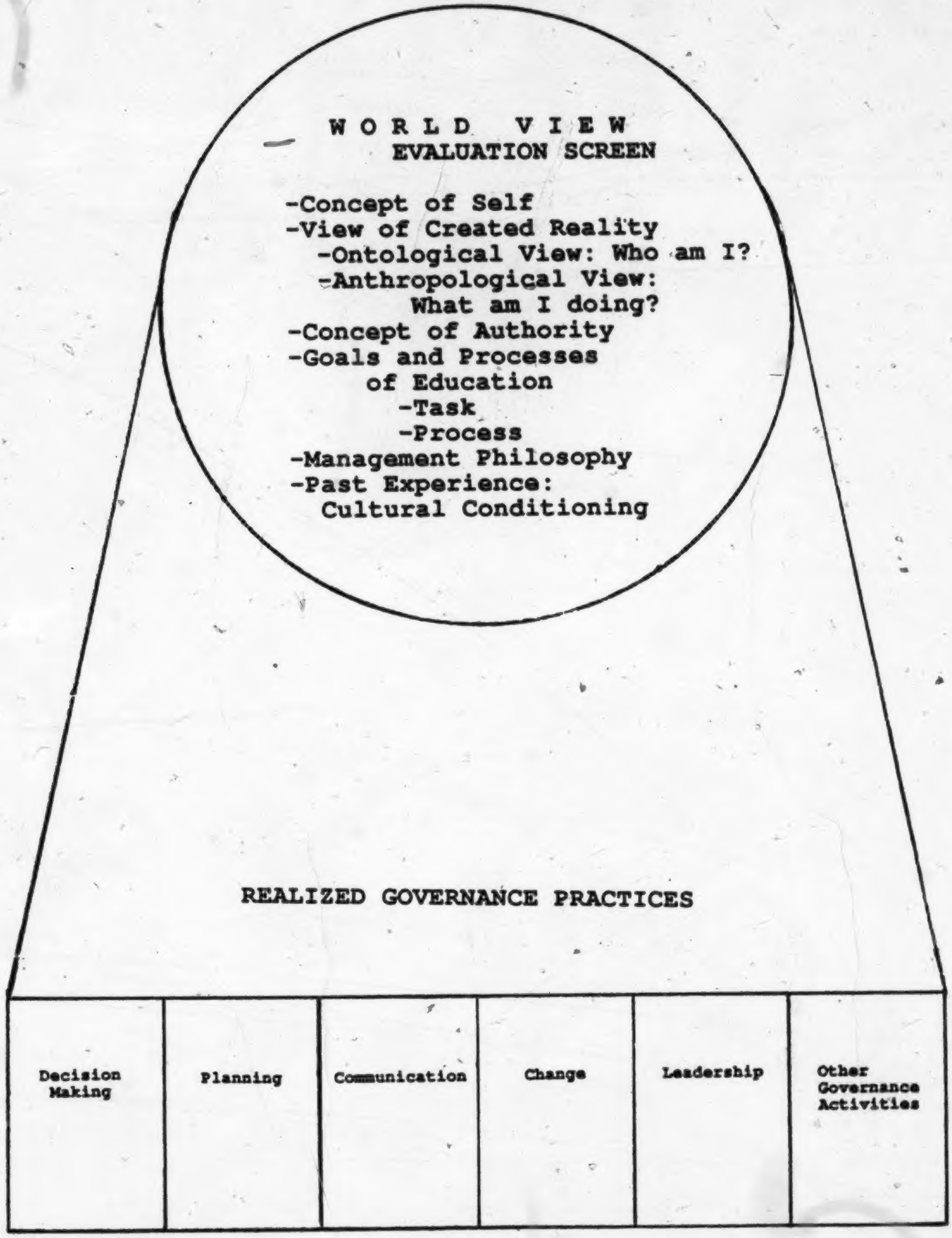
Few modern environments, particularly school environments, can escape such evidences of prevailing culture as presented by media, advertising, fashions, or technology. Similarly, all school communities reflect the embodiment or operationalization of particular world views. A world view defines more than a vision **of** life; it defines a vision **for** life as well. Indeed, a vision of life that does not actually lead a person or a people in a particular way of life is no world view at all (Walsh and Middleton, 1984,pp.31-32).

Human world views determine human values. They help interpret our world and sort out what is important from what is not, what is of highest value from what is least. Figures 1 and 2 may help illustrate how our ultimate commitments set the contours of our world view. Questions that define world views, according to Walsh and Middleton (1984,p.35), include the following: "(1) Who am I? Or, what is the nature, task, and purpose of human beings? (2) Where am I? Or, what is the nature of the world and universe I live in? (3) What's wrong? Or, what is the basic problem or obstacle that keeps others and myself from attaining fulfillment? And (4) What is the remedy? Or, how is it possible to overcome hindrances to fulfillment?" One can reasonably deduce that such a world view will be operative and influential, at least to some degree, in the governance models established to operate and regulate any schools. (Fig. 1 & 2.)

Among the array of independent, Christian schools there exists considerable purposive distinction. For example, some Christian school communities seek to remain in cultural formation--addressing a contemporary faith to a contemporary environment or meeting the new with the new. They constantly test contemporary ideas and seek to integrate them where and if appropriate. At the other end of the cultural responsiveness spectrum, Christian schools exist which seek to realize a more isolated environment from the dynamic forces in modern culture--clinging persistently to the old, trying to ignore the new. This study proposes to investigate the relationship,

FIGURE 1:

WORLD VIEW/ BELIEF SYSTEM


WORLD VIEW
EVALUATION SCREEN
-Concept of Self
-View of Created Reality
-Ontological View: Who am I?
-Anthropological View: What am I doing?
-Concept of Authority
-Goals and Processes of Education
-Task
-Process
-Management Philosophy
-Past Experience: Cultural Conditioning
REALIZED GOVERNANCE PRACTICES
Decision Making
Planning
Communication
Change
Leadership
Other Governance Activities

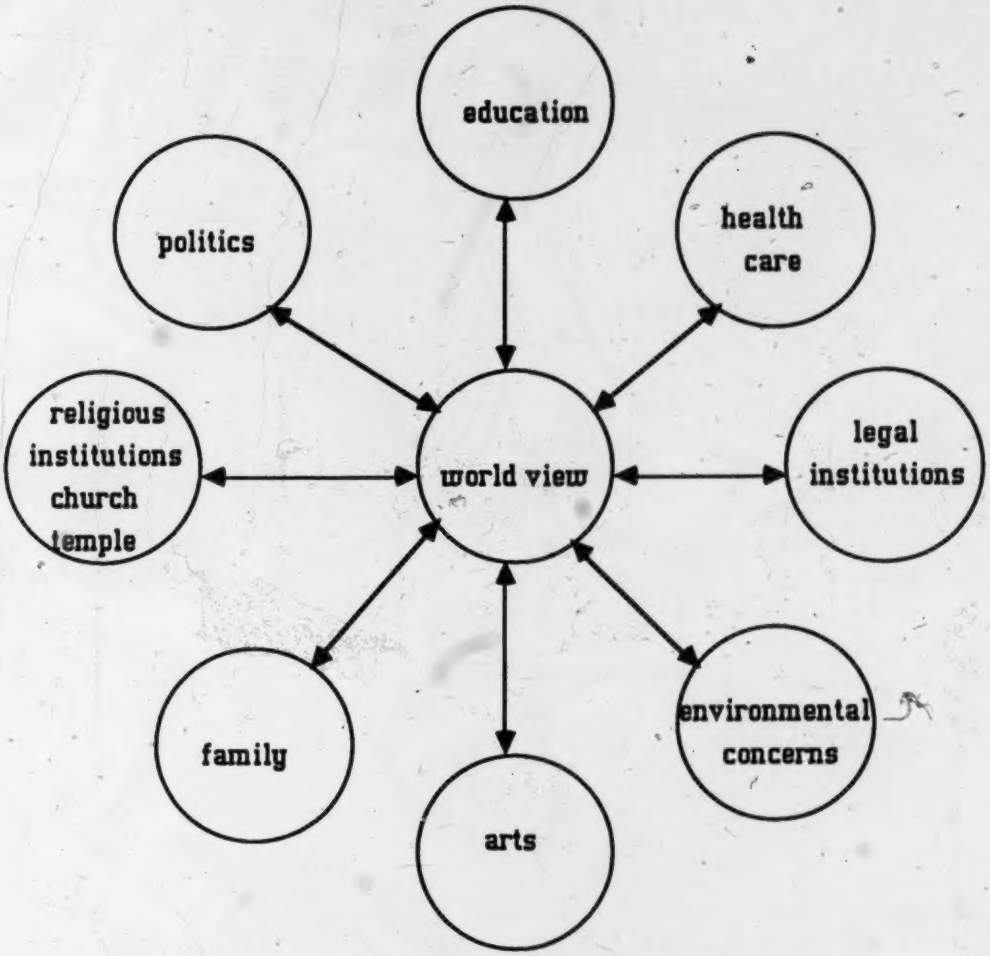


Figure 2: Interrelationship of world view and culture

Adapted from Walsh, Brian J. and J. Richard Middleton The Transforming Vision Downers Grove, Ill: Inter-Varsity Press, 1984:33

effect, interaction, and the relevance of a particular ideology--synonymous with cultural presuppositions, world view, faith assumptions, or philosophical orientation--espoused by those known as the Calvinistic or Reformed Christian school community, and the demonstrated governance practices of independent schools operated by that community.

Given the two complex realities--faith and culture--a dialogue is constituted between conscience and community, or beliefs and environment. Those responsible for administering CRC schools must constantly confront effectiveness--goal achievement--however defined, in terms of what Gadamer (1962) refers to as the rhetorical and practical dimensions of their community. The CRC school is neither a historical-sociological organization exclusively nor a religious organization exclusively. It cannot be understood solely in terms of either the criteria of social organisms as described by Weber (1968), with categories of "domination" and "rationalization," or the usual criteria of religious organisms, pure spirituality and other-worldliness (heaven). To what extent may the interacting goals and forces of faith and culture coalesce to facilitate an educational programme that must somehow satisfy the basic criteria of both faith and culture?

It may be helpful to recall that the repeated struggles of faith adherents--Christian school supporters, in this case--with the surrounding environment or culture, have yielded no single "Christian" answers, but only a series of typical answers which together represent phases of the strategy of the faith. Faith then is connected with various ideas about the relations of spirit and matter. This study ultimately assesses and describes the dynamic integration of faith and culture.

Often faith--ultimate authority perhaps expressed in the cultural patterns of organized religion—and culture are inextricably intertwined. Ernst Troeltsch (1923), a noted theologian writing early in this century, observed, for example, that a Christian can say little about his or her faith to members of other cultures and members of other cultures in turn cannot encounter Christianity save as a member of the Western world. Troeltsch's observation reflects, perhaps, much of the prevailing thought of that day whereby Christianity was strongly associated with Western thought. While citizens of modernity would regard Troeltsch's observation as an overstatement, nevertheless, to deny the inherent interrelationship between faith and culture would be to define culture in such a way as to exclude faith--indeed, almost to include everything but faith.

Culture, according to Malinowski (1947), denotes the total process of human activity and the total result of such activity. Culture comprises language, habits, ideas, beliefs, customs, social organization, inherited artifacts, technical processes, and values.

Nevertheless, much current Western thinking, in contradistinction from Troeltsch's observation, frequently divorces faith and culture. Presumably, this separation has resulted from such factors as "secularized" faith, the rise of rationalism, the increasing respect for positivistic or "scientific" thought followed by a decline or loss of integrity for human intuition, including faith assumptions which could not be "scientifically" verified and, therefore, were depreciated.

Human history reveals that pre-Enlightenment culture reflected much more of an integrated view of faith and culture. Perhaps, one could conclude that in some instances an unreflective, absolutistic faith dominated that culture forcing philosophers such as Descartes to seek rational integrity by moving toward rationalism. Few would argue that modernity has not denigrated faith assumptions significantly, as noted, for example, by those who declare the inappropriateness of any public statements regarding faith. One can only maintain faith assumptions when they are silent or privately held. Perhaps, this phenomenon is most evidenced in our North American preoccupation—officially and unofficially—with such things as the separation of church and state. This prevailing mindset generally accommodates only some form of privatized faith. Nevertheless, the two complex realities—faith and culture—continue to integrate sometimes between the tensions of accommodation and domination.

Faith and Culture Interacting: A Typology

A typology defined by H. Richard Niebuhr (1951), a recognized scholar in the area of social theology, distinguishes five sorts of answers to the interaction and struggle between faith and culture. Three of these responses are closely related to each other as belonging to that median type in which both faith (Christianity in this case) and culture are distinguished and affirmed; yet strange family resemblances may be found along the entire scale.

Niebuhr's typology outlines the following typical interactions between faith and culture:

1. **Opposition:** faith against culture, e.g., monasticism and the Amish.
2. **Agreement:** faith inextricably intertwined and identified with culture, e.g., liberalism and existentialism.
3. **Synthesis:** faith above culture, e.g., Thomas Aquinas's contemplation of God as the most noble human activity.
4. **Polarity and Tension:** faith and culture in paradox, e.g., the kingdom

of light and the kingdom of darkness.

5. **Conversionist Solution:** faith transforming culture, e.g., striving with a contemporary faith related social and political agenda.

Supporters of Calvinistic/Reformed Christian day schools reflect, by confession at least, the conversionist faith-culture interaction as described in Niebuhr's typology. These schools reflect an attempted embodiment of such integration of faith and culture. However, to reiterate, there is no single "Christian" answer. Each of the faith-culture interactions does not reflect a pure, wholly identifiable type. There is often much overlap of the five interactions listed above and illustrated in the attached diagram. (See Fig. 3).

Faith and Culture and School Governance

How does this faith and culture interaction define the governance of Christian schools? Organizations are not objective but normative, and internal organizational cultures distort inputs accordingly. Those responsible for the governance of CRC schools operate with a set of preconceived notions: notions of schooling, notions of Christian faith, notions of "fit" within a dominant culture, and notions of accommodating the requirements of schooling, faith, and culture. And, to be sure, the requirements of the dominant culture influence the operation of CRC schools, e.g., the state imposing normed provincial exams, standardized enrolment criteria for post secondary schools, required ability to gain and maintain employment and speak a common language suitable for commerce.

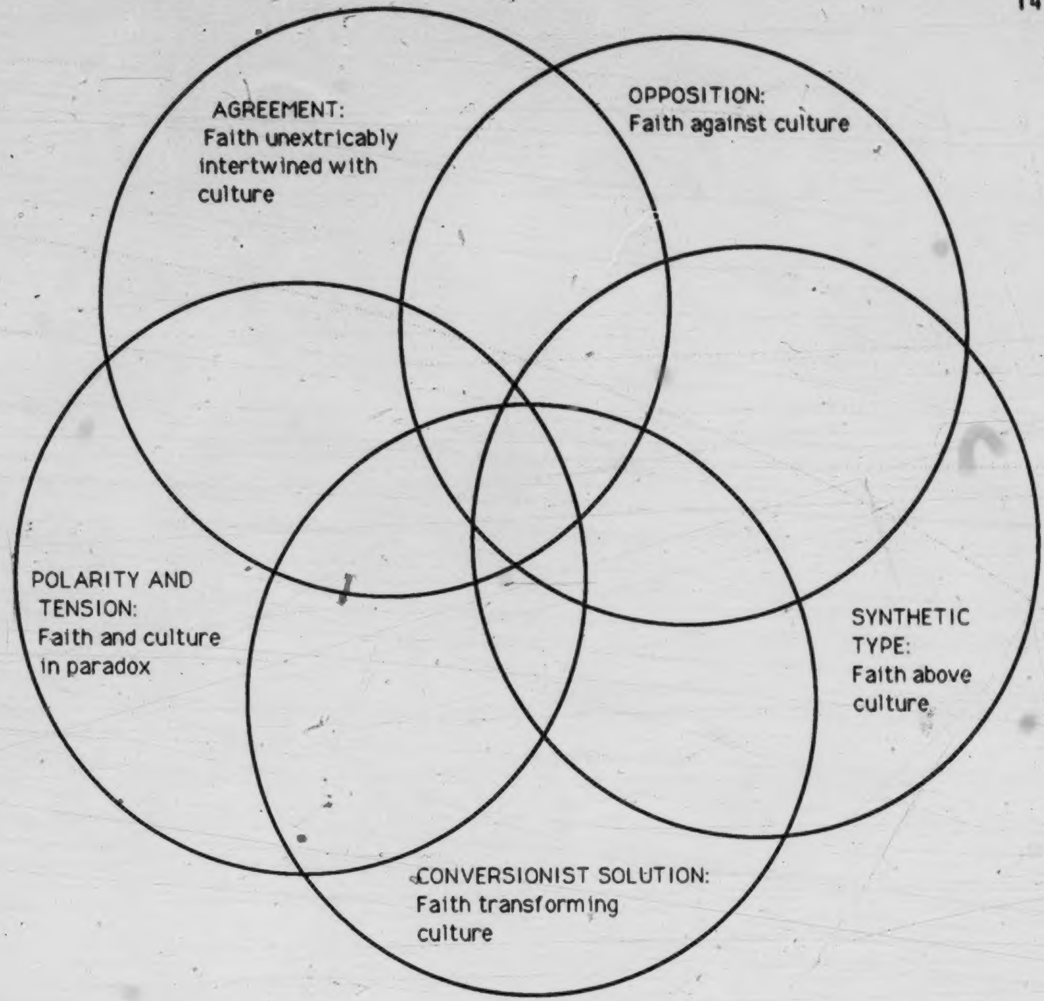


Figure 3: Niebuhr's Faith and Culture Typology

Adapted From: Niebuhr, H. R. (1951). Christ and culture. New York: Harper and Row.

Those responsible for Christian school governance are committed to maintaining integrity with their faith assumptions and maintaining integrity with the surrounding culture. This seemingly double commitment inevitably produces tension. The governance practices reflect something of that tension, albeit a creative tension always demanding a response. It must be recognized that governance or administration, an integral and essential aspect of all organized activity, is not something imposed as an unnecessary addition upon a series of activities or upon the work of the group.

Recognizing that all schools exist to fulfill some stated social purposes or goals, educators have long agreed that how one works to achieve an educational objective (process) is as important as what is achieved (content). A tight coupling should exist between means and ends or task and process. Schooling, an intensively human activity with human ends, requires complementing and compatible strategies to achieve desired human goals. For example, teaching youngsters to think critically and independently requires using discovery and inquiry teaching methods. Interpersonal competence for youngsters is achieved through teaching methods characterized by warmth and acceptance. Sergiovanni and Carver (1980,p.42) state that the classroom learning climates generally reflect organizational climates which exist in the school as a whole. Improving the climate for learning depends upon improving the organizational climate of the school. Excessive interpersonal friction among teachers and between teachers and administrators or trustees, low morale, a feeling of powerlessness on the part of teachers and students, and coercive compliance strategies cannot be kept out of the classroom by merely closing the door. The environmental conditions, the major concern of those responsible for school governance, have potent effects on what teachers do.

As mentioned earlier, schooling represents an intensively human or lived activity, contemporary educational leaders readily accept the importance of compatible means-ends relationships for teachers and teaching. However, Sergiovanni and Carver (1980,p.41) plaintively affirm that the manner of governing schools often reflects a refusal to accept the inherent integration of means (process)-ends (goals) relationships that exist in all education. For example, how are the goals of education embodied in the school operation in an effort to maintain effective schools? One of the major weaknesses in modern educational systems, the same authors maintain, is the incompatibility between how schools are operated and managed administratively and the self-actualization goals which modern culture, the surrounding environment, holds for youngsters. One of the most pervasive features of human existence is the break between actions and stated aims. To what extent are the declared educational aims realized in the actions of schools sponsored by the Calvinistic community?

Statement of the Problem

The problem central to this study assessed the realized integration of the Calvinistic/Reformed Christian school (hereafter CRC) community's espoused values and demonstrated school governance practices. The problem is a sub-problem of the interaction between a defined faith commitment and the environment in which the adherents of that faith community find themselves. Or, more specifically, this study ultimately explored a small segment of the relationship between faith and culture as it relates to governance practices in CRC schools.

In order to assess the interaction among stated belief claims, attempts to realize those claims, environmental impacts, and the resultant governance practices in independent, Christian schools operated by the Calvinistic/Reformed community, a brief history of this community will needs be explored along with historical and contemporary critical incidents. It remains essential to place this school tradition within its cultural context. A presentation of the cultural context is at least as important as studying the internal patterns because institutions never exist in isolation. There are antecedent factors--views of authority and governance, views of schooling, and results from significant, earlier integration between faith and culture--which the researcher must seek out, and which go a long way toward an explanation.

The major portion of this study contains the descriptions of emerging themes that appear through the window afforded by selected critical incidents. Interviews included participants directly involved in or affected by the governance practices of these Christian schools. The interviews were intended to be conversations between the interviewer and the participant, seeking shared understanding through their lived experiences. The observations focused on the interactions among stated belief claims, attempts to realize those belief claims, the dominant culture and the resultant governance practices in independent, Christian schools operated by a particular faith community.

The researcher's two and a half decade involvement in this Christian school movement including that of parent, teacher, administrator and that of a trustee have evoked a call to assess the harmony that exists between segments of governance and generally held Calvinistic notions regarding institutions and authority especially as it relates to education.

The researcher recognizes that he never fully knows in advance where his line of thought will lead. Scholarship involves the undertaking of a course of action that may lead him into reaffirmation of his world view or it may lead into the painful process of revising his actual commitment, sorting through his beliefs and discarding some from a position where they can no longer function as control beliefs. The researcher assumes a rational-intuition, a particularly Calvinistic epistemology. Decisions are made in all areas of life not only from objective, rational data, but from the experiences of past decisions and past training, social background, and personal psychology. Antecedents of any decision are not always discernible.

The major research problem that formed the basis for this study is: towhat degree, how, and with what consequence do the governance practices of contemporary CRC schools demonstrate an espoused community faith commitment in their governance practices? A number of more specific questions, generated to guide the inquiry, are listed in two parts: substantive and reflective.

Substantive Questions:

1. Summarily, what are the identifiable faith assumptions that brought CRC schools into existence?
2. In a historical overview of the movement that generated these schools, what have been some of the "critical incidents" which significantly contribute to their present identity, especially in the way they are organized and governed?
3. What faith considerations are involved in the resolution of identified contemporary critical incidents?
4. What faith-environment tensions are experienced in the implementation of governance--task and process--practices in these schools?
5. What are the evidences of embodied faith in the Christian school

culture as it is found in the governance practices in these selected schools?

Reflective Questions:

6. What significant issues and themes emerge from this research that are of relevance to the study and practice of administration?
7. How useful is a naturalistic-interpretive oriented case study methodology for such research in educational administration?

In an attempt to answer the substantive and reflective questions listed above, I operationalized my inquiry by focusing on the following more specific purposes:

1. To describe and analyze historical perspectives on CRC education and the historical understandings of governance or authority that have been implemented in such schools.
2. To describe and analyze the theological perspective of those specifically trained and experienced in complementing or converging church polity regarding the nature of authority and its translation into practice.
3. To describe and analyze the views of (a) Christian school administrators, (b) Christian school trustees, and (c) teachers regarding an evident faith foundation for governance practices.
4. To describe and analyze selected, significantly relevant issues or critical incidents, both historically and in a contemporary context, that could serve to evidence a realized integration involving the values of the Christian school community and the surrounding environment.

Need for the Study

Waller (1931) contends that

> Children and teachers [and administrators, parents, and trustees] are not disembodied intelligences, not instructing machines and learning machines, but whole human beings tied together in a complex maze of social interconnections. The school is a social world because human beings live in it....

Christian schools also represent human organizations. Such organizations have some universal characteristics, normative of organizations in general and educational organizations in particular. Educational decision making embodies the values of the decision-makers or those who influence them. Dwayne Huebner (1982,p.134-135) classifies such value systems according to the kind of educational purposes and means with which they are associated. These are:

> **Technical** value system: a means-ends approach in the form of an economic model. End results are specified rather clearly, and activities and programs are rationally and economically designed to achieve them--outputs. That technical values may take precedent over values more central to the education process, however, remains a haunting danger.
>
> **Political** value system: control others directly or through the manipulation of resources, the possession of control and influence.
>
> **Scientific** value system: as new knowledge and insights are discovered and new ideas examined, the school increases its capability to respond to its environment. An overemphasis may result in the school assuming a laboratory posture rather than a student-centered posture.
>
> **Aesthetic** value system: wholeness of design, symbolism, meaning, contentment, and peace. The value of meaning of any experience is ultimately understood in the richness which it brings to the person.
>
> **Ethical** value system: deals with assumptions about the nature of being human and standards concerning one's relationship with his or her fellow humans.

Educational activity seldom, if ever, is valued according to only one of these value systems. Maintenance of integrity probably requires the simultaneous use of all five in all educational institutions. And whether those responsible for the governance of CRC schools acknowledge it or not, they benefit from and often synthesize organizational insights existent in the surrounding environment. Perhaps, it may be discovered that they may have borrowed indiscriminately from the surrounding environment to the extent that it depreciates their fundamental goal attainment. How has this synthesis influenced the uniqueness of such Christian schools? To what extent have such schools subscribed to universalistic concepts of governance? At what confessional price?

Recognizing that schooling represents an intensively inter-human or social activity, so too do the policy making, policy enactment, policy review and organizational development of any school reflect the interaction of not only the past with the present, but also the present with the future. As members of the human family we cannot escape our past, and we continue to strive in anticipation of tomorrow. We approach schooling and school governance as multi-faceted human beings. As such beings, relationships cannot be meaningfully described as some form of reductionism, i.e., communication, economics, biology or personality; rather relationships can more accurately be described in terms of the integration of multi-faceted humanness. It then follows that policy making, one of a number of activities that describes school governance, reflects more than verifiable rational exercises: "policy usually results from the interaction of social, economic, and political forces and from personal sentiment..." (Holdaway, 1986,p.258). School governance involves an entire array of cultural accretions.

Those involved with both the establishment and governance of CRC schools have been shaped by a particular culture. This contemporary Christian school movement, complete with a 400 year history, exists as a representation of a viable educational approach that has repeatedly adapted to and has been influenced by its surrounding culture. An identifiable theological or philosophical approach cannot be separated from the CRC school supporter's ethos or piety (practice). The theology or philosophy which defines or directs the faith assumptions operative in these schools will continue to be nourished and influenced by its theological roots and heritage. But it will in all likelihood increasingly address itself to dominant societal issues and concerns; its ethos may bleach out as it wrestles with contemporary relevance. Social, economic, and political environments have influenced significantly upon such schools. Yet these schools continue to exist today claiming a unique integration or realized faith in contemporary culture. In reality, do compatible governance strategies and practices exist in these schools giving evidence of such integration?

The Calvinistic/Reformed tradition generally subscribes to a transforming mandate in its view of culture, an embodied faith working along the grain of history respecting what is good in the tradition and bending it around to move in another direction as it interacts with culture (Wolters, 1975,p.15). For example, latest technologies, regardless of their unsettling present uses, must be "redeemed" or directed to usage that enhances the quality of life in a global village. A unique characteristic of this Reformed heritage is that it is consciously and militantly anti-synthetic, not non-synthetic. Rather than borrow its philosophical tools from a tradition alien to the Bible, it wants to forge new ones. The very word "reformed", although expressed in the past tense, connotes the presence of an ongoing reforming or reshaping to more closely comport with faithfulness—a "redeeming" process. Calvin in his Institutes of Christian Religion (1959) underscores the need for currency in matters of polity (governance) when he states adjustments to historical circumstances be made "as the need of the times demands."

Christian Schools: A Step Toward Integrity

Education in a CRC school is based on the conviction that knowledge of the Bible and of Jesus Christ is essential to the development and growth of the child. This belief calls for the integration of faith and learning—a cultural accretion. Each subject area is seen as part of the total truth of God. Every aspect of truth finds its unity in God, who is understood to be the source of all truth. This approach to Christian education renounces the separation between sacred and secular truth. Truth in music and language and mathematics is presented so that one area of life is related to another and the wholeness of human experience is realized. The student is helped to develop a Christian world view by integrating life and studies with the Bible: personal piety, integrity, and social responsibility.

Calvinistic Christian schools exist to help (present tense) and prepare (future tense) students to live responsive and productive lives of faith to the glory of God in contemporary society--not merely lives that have a place for religion, or lives which formally relate religious commitment to academic disciplines, but lives which in every part, in every manifestation, in their very essence, are Christian. That is the goal!

While such Christian schools are a special case, inasmuch as their supporters subscribe to a definite faith statement or world view affirming faith's interaction with all areas of life, they, nonetheless, are confronted by most of the problems faced by other school systems, e.g., school programme, pupil personnel, school management. (See Fig. 1 & 2.) In addition, these schools are confounded by uncertainties about the unique mission of the Christian school. Increasingly, the supporters of such schools demand a recognizable distinctiveness as a condition of continued support. Simultaneously, other supporters of these schools make their support contingent upon integrity with wider societal norms for education such as successful achievement on standardized exams.

The Influence of the State

The demands of the modern state, a significant cultural force, further influence Christian schools—requiring the administration of standardized exams, prescribing the length of school year, and accounting procedures as contingents of financial support. Furthermore, the state's interaction with or supervision of all school systems within its jurisdiction, both public and private, often applies regulations, requirements and procedures—including financial and program accountability procedures—more appropriately designed for generally larger public school systems. Input and output controls apply requiring a rather rigid compliance, for example, in uniform course content, required time requirements, use of approved textbooks, and the administration of standardized exams at a common, prescribed time.

The prescriptions of departments of education greatly influence the program of instruction within Christian schools. The failure of the state to consider the uniqueness of private schools results in a mutual lack of understanding and even fosters mutual suspicion. Universal approaches to the supervision being applied to private schools may result from the state's lack of sensitivity to or awareness of the philosophical or historical genesis of private schools. Perhaps this may also result in some expressions of uneasiness as to the "fit" of such schools with the modern democratic state.

This study is also significant because of the need to better understand private schools, a rapidly growing movement in North America. In the United States enrolment in such schools increased 150 percent between 1972 and 1982. Total private school growth in Canada rose 50 percent during the same period while public school enrolment declined 15 percent. Parents who believe, for one reason or another, that existing public schools are inappropriate for their children, have increasingly established alternative private schools. A large portion of these schools constitute the assortment of generally small, locally-controlled, autonomous, religiously-oriented schools.

Pluralism and Resource Allocation

Of some immediate urgency to our pluralistic society is the requirement for greater mutual respect, tolerance and understanding necessary to foster harmonious societal relationships. The increase in private school enrolment with the concomitant implications of resource scarcity—students and grants—embedded in highly political questions involving the equitable allocation of resources generates significant, highly charged debates. An informed debate is an essential to public structural pluralism. A commitment to pluralism inherently requires allowances for and an understanding of alternatives. Aiken and Hage (1968,p.914-915) underscore the potential need for greater modern day understanding of the divergent models operative in education:

> It is scarcity of resources that forces organizations to enter into more cooperative activities...not only money but also resources such as specialized skills, access to particular kinds of markets and the like.

The state, charged with the responsibility to regulate matters of education, confronts private school communities increasingly wary of the state's increasing presence in education. The increase in private school enrolments only exacerbates the problem. All such cultural or environmental influences are of concern for those responsible for Christian school governance who seek to be responsible and contributing citizens while maintaining integrity with what they perceive to be the deeper issues of life. This study could better inform the various publics enabling society to more successfully accommodate its commitment to pluralism through understanding.

The governance issue becomes further complicated by virtue of the existence of these Christian schools within a pluralistic society. Such pluralism, in order to be pluralism, must allow and support differing perspectives on a wide variety of issues. And currently there exist legitimate differences of viewpoints about what constitutes the desirable inputs and outputs of the educational process. These differences often lead to an absence of agreement, both within and without the CRC school community, on the objectives of schooling in general and particularly of the place of private education in a pluralistic society. A uniform definition of education eludes us. It is the hope of the researcher that this inquiry may further illumine society's understanding of education, particularly as it relates to the contributions of this type of alternative in education. As MacGregor and Hawke (1982,p.44) have stated, the findings of ethnographic inquiry "may shed a different kind of light on the elusive process of education."

Recent years have seen a proliferation of litigation in North America evidencing modern society's discomfort with divergent alternatives in education. Such litigation expresses a generic form of resistance against "any sect of people which should separate itself from the communion of mankind and claiming legitimacy if not exclusive possession of divine knowledge..." (Hartmann, 1932,p.446). And when people speak of perceptions of truth, any exclusive claims lead quickly to charges of intolerance--a particular phenomenon in Alberta. Such "tolerance" is analogous to Roman tolerance. Roman tolerance, like modern democratic tolerance, had its limits just because it was carried out as a social policy for the sake of maintaining unity. No matter what religion humans followed, homage to Caesar was eventually required. Our public or private expressions of faith compete with prevailing social conditions. This has often meant that the claims of religious groups should be banished from the spheres where other transcendent world views or gods, called values, reign: the demand for privatized faith. This "tolerance" often represents a commitment to non-commitment. Often our contemporary cultural environment exerts an unrelenting conforming pressure on faith assumptions and their attendant practices.

Questions Asked by Christian School Supporters and Trustees

The concerns of those who support Christian schools are also an important source of motivation for this study. These supporters increasingly reflect upon appropriate educational alternatives and practices in contemporary society. Do these schools really offer a distinctive alternative? What are the governance considerations that contribute to or detract from a distinctiveness readily claimed in the printed statements written by those who administer such schools? Very little has been written describing the interaction or the relationship of faith assumptions and governance goals and their corresponding practices--process, task and content. This study could better inform those responsible for the governance of Christian schools of some of the operative dynamics in such enterprises.

Governance of Christian schools is a matter of significance both in its theoretical implications and in its practical applications. New demands and expectations concerning the governance role have arisen because of our rapidly changing society. Attention to the difficult and complex task of designing and implementing governance models is a new development in the history of CRC schools. These schools direct their energies primarily into the areas of curriculum and other basic goals. Little time or energy remains to reflect upon the appropriateness or inappropriateness of existing governance models. Regarding educational leadership, Goodlad observes: "Reflection is a luxury in which we too little indulge" (1978,p.324). Do present governance models contribute to or detract from the primary purposes of CRC schools?

Those who faithfully support these Christian schools in an attempt to maintain integrity with their beliefs should ask themselves the following questions. Have CRC schools been compromised by way of synthesis with the models and practices established as the norm by the prevailing environment? Do governance practices of these schools give evidence of a rooted distinctiveness? Are such schools, representing human organizations, operated by the norms for all organizations? If so, as organizations having some universal characteristics, has an unacceptable level of synthesis occurred, e.g., the norms of other organizations inappropriately applied to these Christian schools? To what extent have CRC schools subscribed to universalistic concepts of governance? At what confessional price?

Miklos (1975,p.63) underscores the universalistic concept of administration while he simultaneously recognizes the need for alternative governance procedures for unique situations:

> Although organized activity implies the presence of administration, the activity alone does not determine a particular form of administration. The form which administration takes varies with the demands of particular situations, with preferences of members of the organization, and with the preferences of those who hold administrative positions. While it may make some sense to question whether a particular way of administering an organization is the most appropriate or effective, it makes little sense to ask whether or not the activity requires administration.

It is the hope of the researcher that this study will offer some insights, not only regarding the philosophical assumptions and realized governance practices, but also better inform those who are concerned about leadership appropriate for Christian schools. Administration for educational institutions which claim to have a unique raison d'etre must adopt complementing and compatible governance models and strategies; theory and practice must converge. An initial glance leads the researcher to conclude that the current tendency in CRC schools is to borrow extensively from the existing models used in other educational institutions. Have they done so to their own peril? If not, why have they averted peril?

Miklos, cited above, and other writers on organizational governance, while recognizing some universals in policy development and policy implementation, affirm the need for distinctive governance models and practices. Selznick (1957,p.138), for example, challenges all of those charged with leadership to

> create a structure uniquely adapted to the mission and role of an enterprise...this process of becoming infused with value is part of what is meant by institutionalization. As this occurs, organization management becomes institutional leadership. The latter's main responsibility is not so much technical administration as the maintenance of institutional integrity.

Research Strategy and Design

The following complementary research procedures were employed:

1. A problem statement, complete with a number of research questions, was framed to confine and guide the inquiry. The open, emergent research design allowed for subsequent data collection and analysis to profit from all that had been understood to that point and, thus, the research questions and problem statement were progressively refined and sharpened in focus as the study proceeded.

2. Data collection was undertaken through document research and interviews. The document research reviewed historical literature that described developments relating to the governance practices of CRC schools. The document research also sought to identify particular critical incidents in which school claims of distinctiveness were developed or clarified as beliefs wrestled with prevailing environmental forces or cultural influences. The Heritage Library of Calvin College, noted for its accumulation of data relative to the history of the Calvinistic/Reformed movement, served as an important source of documentation.

Also located on the Calvin College campus are a number of very qualified participants qualified to address issues both of the historical developments related to governance practices in Calvinistic/Reformed ecclesiastical organizations and the paralleling, influencing or converging ecclesiastical governance practices evidenced in schools operated by this faith tradition. Consistent with an interpretive research strategy, I as a co-investigator, entered into conversation with those articulate in the area of the Calvinistic/Reformed tradition regarding the living tradition—values, contemporary commitments and the general cultural milieu. In an attempt to identify the factors (inputs) that influence the governance practices of contemporary CRC schools, I interviewed, using a semi-structured format, the following authorities on 1) the integration of the Calvinistic/Reformed faith and culture, and 2) more specifically, the integration of this faith and authority structures and corresponding governance practices, particularly of schools operated by adherents to this faith tradition:

Dr. Henry DeMoor, Professor of Church History and Church Polity

Dr. Anthony Diekema, College President, Former Public Administrator, and Sociologist

Dr. William Spoelhof, Former Christian School Administrator, Former College President, Historian, and Theologian

Dr. Gordon Spykman, Professor of Religion and Theology, and Author on Faith and Culture Issues

Professor Len Sweetman, Professor of Religion and Theology and Sociology,

Dr. Nicholas Wolterstorff, Professor of Philosophy, Author of several volumes involving Education, Epistemology, and Rationality

I also interviewed Dr. Harro VanBrummelen, the author of Telling the Next Generation: Educational Developments in North American Calvinist Christian Schools (1986). Dr. VanBrummelen, himself a former Christian school administrator, currently serves as a professor of education at Trinity Western University in British Columbia. The volume referenced above is essentially a published edition of his doctoral dissertation at the University of British Columbia (1985). While this work has primarily a curriculum focus, it has valuable insight into the historical developments of the CRC schools including the transplantation of such schools into the North American culture from the Netherlands.

In addition, the researcher as a co-investigator interviewed, using a semi-structured interview procedure, eight participants who had been directly involved in or affected by Christian school governance. Some of these had been Christian school trustees while others had been administrators or teachers of these schools.

The researcher's task was to discover why people acted as they did by stepping into their shoes, by seeing the world through their eyes and as far as possible judging it by their standards.

> The interview must be a conversation between interviewer and participant that evokes the participant's lived experience, seeking shared understanding....the participant becomes in a sense the teacher, the one whose job is to teach this stranger what he or she knows (Weber, 1986,p.68).

Bogdan and Biklen have stressed the importance of these data sources for such historical case studies:

> You will rely on data sources such as interviews with people who have been associated with the organization...and existing written records....The determination that sufficient material in your initial inventory of people and documents exists, provides a starting point as well as the design for your data collection (1982,p.54).

Interview Guide

Conversations began with a general discussion on the participant's personal perspective and background. Then, while remaining alert and receptive to emerging themes, the following discussion items served as my general interview guide:

What are some examples of significant governance issues, critical incidents, encountered in your tenure as a trustee or administrator?

Select a single issue for further discussion.

What were the particulars of the issue and what was the outcome?

What was thought of as right or wrong in this setting?

On what basis was the decision made?

What other alternatives were available?

Why were they not acceptable?

From your vantage point, how did the norms of Scripture or your faith influence the outcome?

How did the prevailing culture, e.g., government, public opinion, influence the outcome?

Did that incident have an impact upon future decisions? Why or why not?

Was there constituent support for the decision? How was it expressed?

Was there constituent disapproval for the decision? How was it expressed?

Have you served in other governance structures and processes that did not expressly subscribe to a common faith commitment? How was it like Christian school governance? How was it different? To what do you ascribe these similarities or dissimilarities?

Walk through another critical incident (if it seems prudent).

In retrospect, do you have any additional reflection?

3. Data analysis commenced during the data collection process. This type of study necessitates a progressive interaction with the data. Such interactions informed the researcher regarding subsequent interviews or documentary examination.

4. Writing up of the study proceeded when the researcher, with the advice of informed criticism, sensed a grasp of the subject matter. Bogdan and Biklen suggest that:

> Analysis involves working data, organizing it, breaking it into manageable units, synthesizing it, searching for patterns, discovering what is important and what is to be learned, and deciding what you will tell others (1982,p.145).

Interpretive Framework

Given that the purpose of the study was to explore the dynamic relationship between faith assumptions and realized governance practices, a research approach was needed which allowed for the interpretation of meaning assigned to human interaction. A methodology and technique which permitted the researcher to determine what Bruyn (1966) terms inner perspective, or the understanding of people from their own frame of reference, were sought. The goals chosen should determine the methods used and the kinds of data produced (Douglas, 1976,p.8).

In order to obtain such an understanding of people from their perspective, this study employed an interpretive research framework. Within an interpretive epistemological framework, a number of identifiable paradigms may be found, e.g., ethnographic, historical, naturalistic, phenomenological. This study draws upon the interpretive bases more consonant with naturalistic-interpretive inquiry. Research methods subscribed to many of the assumptions of naturalistic inquiry. This study utilized the paradigm identified by Guba and Lincoln (1982,p.236-238) as the naturalistic paradigm. The term naturalistic denotes the author's intention to identify a non-positivistic research paradigm.

Guba and Lincoln present five defining design assumptions which characterize research in the naturalistic paradigm. This study attempted to adhere to these axioms as a research orientation.

1. For the social researcher there are multiple, intangible realities "devised in the minds of persons to extend meaning to events and render them interpretable and understandable" (Guba, 1981,p.6).
2. In social research inquirers and respondents influence each other through their mutual interaction.
3. The aim of naturalistic research is "to devise ideographic working hypotheses that fit a particular context (Guba, 1981a,p.5) rather than seek aggregated hypotheses. It is agreed that because phenomena are neither time nor context free, law-like generalizations are impossible although "some transferability of these hypotheses may be possible from situation to situation, depending on the degree of temporal or contextual similarity" (Guba and Lincoln, 1982,p.238).
4. Explanation is sought in terms of patterns of plausible influence established through holistic field study rather than cause-effect relationships. Accordingly, an action is attributable "in terms of multiple, interacting factors, events, processes that shape it and are

part of it" (Guba and Lincoln, 1982,p.238).

5. All inquiry is value-bound by inquirer values, the paradigm selected, the methods chosen and the values "inherent in the context" (Guba and Lincoln, 1982,p.238).

Definitions

In order to assist readers of this study a number of significant terms are defined in this section.

Calvinistic/Reformed Christian (CRC) Schools

This term refers to schools emerging from the adherents of the theology taught and written by John Calvin and as understood in the creeds and doctrines of churches of the Reformed/Presbyterian tradition. The Christian day school movement in North America was imported from the Netherlands. The tenets of Calvinism include its teaching of the sovereignty of God in all areas of life, the primacy of Scripture, the pervasiveness of sin, and the priesthood of all believers. This belief calls for the integration of faith and learning. It, therefore, renounces the separation between secular and sacred truth; generally Calvinism implies a transformationalist view of culture or a reforming of culture. Calvinists are proponents of an epistemology allowing for rational-intuition, truth involves more than rational assent to propositions.

Culture

This term refers to the total process of human activity and total result of such activity. Culture comprises language, habits, ideas, beliefs, customs, social organization, inherited artifacts, technical processes, and values (Malinowski, 1947,p.47). H. Richard Niebuhr (1951,p.32-38) defines culture as always social, as human achievement, as the world of values, the temporal and material realization of values, and concerned with the conservation of values. Bogdan and Biklen (1982,p.35-36) cite some anthropologists such as Spradley (1980,p.6) who define culture as "the acquired knowledge people use to interpret experience and generate behavior." In this schema, culture embraces what people do, what people know, and the things people make and use" (Spradley, 1980,p.5). Enriching the definition further, Geertz (1973,p.14) defines culture as a "context, something within which they [symbols] can be intelligibly—that is thickly—described." In this study the broadest possible definition, sufficient to include all of the above, is used to define culture.

Epistemology

This term involves the theory and grounds of knowledge with reference to limits, justification, and validity. Epistemology is important in science, philosophy, and theology, for the method of acquiring knowledge affects the results. Burrell and Morgan (1981,p.1) define epistemology as "assumptions about the grounds of knowledge—about how one might begin to understand the world and communicate this knowledge to fellow human beings."

Faith Assumptions

This term represents more than religious beliefs; it represents the ideals with which the human life is shaped. Human life, even when it is far from intellectual, is fundamentally a life of the mind. To use Pascal's famous dictum, "The heart has it reasons, which reason does not know...." Our faith commitment sets the contours of our world view. Our commitment is to objects of love, loyalty, and assurance—the presence of a transcendent cause. It is a giving of oneself to be shaped by whatever or whomever one commits herself or himself.

Everyone has some kind of guiding philosophy, some appeal to a higher order, some general world view, which to persons of other views will seem mythological. That philosophy or mythology affects our actions and makes them relative. Faith assumptions, then, represent a particular view of the order of nature, or perceived reality, that is not the same for everyone, and that does not attract adherents solely on the basis of logical argument and empirical evidence, however important they may be.

Governance

This term means the act, manner, or function of the application of authority. In the context of school governance, it includes the government, control, authority and acts of supervision involved in the operation of schools. Governance is understood to be sufficiently broad to include both the acts and outcomes of policy making, policy implementation, and policy review.

Assumptions

The major assumption underlying this study is that realized or demonstrated Christian school governance practices can be explored by analyzing the interaction of the tenets of faith with the surrounding culture or environment. It is further assumed that the perceptions provided by the research sources, documents and population, are the best sources of data to analyze and then to describe the interaction of a CRC school community's espoused values and demonstrated governance practices.

Delimitations

The following considerations were used to delimit the scope of this study:

1. The historical overview of the integration of faith assumptions and realized governance practices focused on the Calvinistic/Reformed Christian schools. However, references were made to events that took place in the immediate ecclesiastical and political environments

whenever the researcher considered the inclusion of these events to facilitate understanding.

2. The study focused largely on school governance issues for Calvinistic/Reformed Christian schools involving selected but significant critical incidents.
3. The interviews and observations included only those associated with or knowledgeable of CRC schools.

Limitations

The following limitations apply to this study:

1. The Calvinistic/Reformed Christian schools may not be typical of other schools--either public or private--or even of other Christian schools.
2. The research data of this study were based upon selected participants, selected documents, and selected observations. As a result, selection bias may influence the data and results.
3. No theory exists regarding the relationship of faith assumptions and Christian school governance.
4. Only a limited theological reflection will be directed towards a more complete understanding of a specific Calvinistic/Reformed view of authority and the significance such an understanding has for governance.

Research Trustworthiness

In a naturalistic research paradigm, it is more meaningful to refer to authenticity (Guba, 1978,p.61) or trustworthiness (Guba 1981b,p.10) rather than reliability or validity. Guba (1981b,p.10-11) defines four aspects of research trustworthiness: credibility, transferability, dependability and confirmability.

Credibility

Credibility refers to the degree of confidence in the findings of a particular study. Recognizing that social realities are subjectively construed in the minds of people, the research design proposed in this study necessitates that the researcher seriously interacts with the data. In addition, the researcher must always be cautioned "to avoid becoming over-involved with the respondents" (Guba, 1981a,p.85).

Other measures that promote credibility are the length of time immersed with the data; triangulation of the data; member checking; and remaining alert to establish internal coherence in reporting of the data. Regarding internal coherence, Iles utilized the following methodology in his study:

> Wherever data from different sources representing different perspectives conflicted...care was taken to advance an interpretation that sought to recognize and express difference (1984,p.27).

Regarding the process of member checking, Guba (1981a,p.85) affirms this procedure as "the single most important action inquirers can take, for it goes to the heart of the credibility criterion." During the course of interviews, the researcher--due to the common acculturation that includes esoteric language or parochial jargon sometimes complicated with a common ethnic history--will often need to advance his understandings and interpretations during the course of interviews to establish "whether their [participants'] realities have been appropriately understood" (Guba and Lincoln, 1982,p.264).

Transferability

The main objective of the research was to construct a "rich" (Guba and Lincoln, 1982,p.235) descriptive account of the situations and processes involved in the exploration of Christian school governance and the cultural influences upon the school community's belief so as to assist readers in assessing the degree of transferability of the findings of this study to a similar situation.

Dependability

Emerging data from one source was used to assess or confirm data derived from another source. In addition, an audit trail was established to enable examination of "the processes whereby data were collected and analyzed and interpretations made" (Guba,1981a,p.87).

Confirmability

Claims of accuracy in the presentation of data were verified by external validation, wherever possible. It is incumbent on the "honourable researcher" to practice reflexivity along the entire critical path of data collection and analysis in order

> to uncover one's underlying epistemological assumptions, reasons for formulating the study in a particular way, and implicit assumptions, biases, or prejudices about the context or problem...(Guba and Lincoln, 1982,p.248).

Facilitating such reflective activity, it was of considerable importance to the researcher to have an on-going, open, and frank dialogue with his supervisor.

Ethical Considerations

While remaining alert to the potential influence on subsequent interview responses, the nature and purpose of the research was explained to participants. Provision was made to acquire informed consent to participate in the research while the respondent retained the right to opt out if and when the respondent felt that to be appropriate. Recognizing the necessary or potential vulnerability involved in the self-disclosure of the participants, every effort was taken to ensure their anonymity in the discussion of contemporary critical incidents. The names of trustees, administrators, and teachers remain confidential. A writing style was adopted which strove for complete anonymity for these participants. All participants were asked to verify the authenticity and accuracy of the data. In addition to the process of member checking, permission was solicited to cite the respondents interviewed in the development of the historical and theological overview.

CHAPTER 2:

THE RESEARCHER'S PERSPECTIVE

> **If he [the researcher] visits the cellars, it is not for the love of dust, but to estimate the stability of the edifice, and because, to grasp the meaning of the cracks, he must know the quality of its foundation. (R.H. Tawney, Religion and The Rise of Capitalism, 1926)**
>
> **In America, it has been said, "We assume history begins with the reading of the minutes of the last board meeting." (Rollo May, Psychology and The Human Dilemma, 1979,p.55)**
>
> **An open mind, in questions that are not ultimate, is useful. But an open mind about the ultimate foundations either of Theoretical or of Practical Reason is idiocy. If a man's mind is open on these things, let his mouth at least be shut." (C.S. Lewis, The Abolition of Man, 1943,p.31)**

An old Chinese proverb states that 90 percent of what we see lies behind our eyes. While this may contain much truth, it is incumbent upon the researcher using an interpretive research model to identify his world view or perception at the outset as directing his research and conclusions. Nevertheless, it can be problematic for the researcher who must remain sensitive to limits that define responsible scholarship.

It is difficult to exaggerate the significance of perception. Few factors explain so much of our behavior as the simple fact that we are different people who see things differently. It is, according to Birch and Rasmussen (1976), equally difficult to exaggerate "the importance not just of 'faith' as a phenomenon, but which objects of faith and which images and stories are internalized so as to shape our vision in a particular way" (p.90).

The researcher, in addition to defining his world view, must avoid blinders or obstacles that prevent good scholarship within any particular tradition. Horses that are pulling or racing wear blinders that keep them from seeing broader horizons giving the illusion that they are the sum total of reality. The researcher, however, must have the widest vision possible. He must be prepared to address inconsistencies; answers may not be clearly distinguished.

"Know thyself!" This admonition, most likely attributed to Socrates in Plato's Phaedrus, ("I must first know myself..,") applies to research as well. Crucial to any research of an interpretive nature is an understanding--implying also a self-understanding--of the researcher. By bringing oneself to a critical self-awareness of the background of one's own thinking, it helps to responsibly direct the freedom in any discipline, since disciplines too of necessity employ world views and patterns of thought (Wolters, 1975,p.10). All inquirers build on insights, formulations, patterns, and categories of thought which they have inherited--the inevitable dependence upon their historical background. This chapter attempts to describe the researcher and his community, the Calvinistic/Reformed faith community, in hopes it may enhance the discussion of Calvinist motivation in education.

The Calvinist Commitment

In today's Alberta less than three percent of elementary and secondary students attend private or independent schools. Less than half of these attend Calvinistic/Reformed Christian (CRC) schools. These Christian schools have existed in this Province since 1945. The establishment of such Christian schools throughout North America followed the Dutch emigration of Reformed

Calvinists first to the United States and then into Canada. The presence of these Christian schools in Canada is a relatively recent development as the first CRC school opened in Holland Marsh, Ontario in 1943; in the United States such schools have had their doors open for over 100 years. Today nearly 450 CRC schools exist throughout North America with over 130 schools located in Canada. These schools are generally small and parentally-controlled.

Despite the sporadic impulses of the marketplace economy and the assimilation into the American "melting pot" or Canadian "mosaic," enrolment statistics demonstrate an abiding commitment to Calvinist Christian day schools. In fact, enrollments continue to edge upward. (Interestingly, enrolments actually remained relatively stable in North American CRC schools during the years of The Great Depression.)

Today, many of the more recently established Christian schools no longer have a dominant group of Dutch Calvinist stock. Increasingly, diversity in population derives from the greater evangelical community. The growing pluralism in many CRC schools suggests a changing vision away from isolationism and parochialism. But is this phenomenon authored by pragmatism or is it indeed an expanding vision whereby Christian education legitimately comes to mature expression away from the aegis of the church, or at the very least a departure from a significant parochial linkage?

What motivates this continued commitment to the educational programs of these schools? What prompts parents to "fork out" up to $8000 in the Province [illegible] Ontario and $3000-$4000 in the Province of Alberta to have their children attend such schools often marked by limited course selection, modest facilities, and limited extra-curricular activities? What motivates parents to serve on voluntary school boards and committees donating up to two evenings per week for various school meetings? Why do such schools continue to enjoy support through succeeding generations? With a commitment to currency—a commitment to integrate the best from contemporary pedagogy and curriculum—how do they continue to attract the enrolment of children of an increasingly acculturated population? Hasn't their distinctiveness leached out? In what ways are such schools like all other schools? In what ways are these schools different? What is a plausible explanation for such differences? Those who support such schools would aver the continuation of a particular world view.

In order to better understand why such schools exist and how they are governed, the specific question of this study, the significant events that have helped spawn such schools over the last 400 years will be reviewed. These schools were not thrust into being by any specific critical incident in history; however, numerous critical incidents have uniquely and collectively given definition to these CRC Christian schools. Their story represents, indeed, an evolution that walks parallel to the grains of history. Incidents that have shaped contemporary culture have simultaneously influenced Christian school curriculum, pedagogy, governance, and expectations of schooling.

These incidents are antecedent factors which the researcher must seek out which go a long way toward "explaining." Those who would know the present must understand the past. And so this researcher begins a visit to the cellar that exposes the world view or foundation that supports structural Calvinism as expressed in Christian day schools.

A Defined World View

A Calvinist world view with a corresponding epistemology and faith assumptions have shaped both this researcher and the Reformed/Calvinist churches and schools. Wolters defines a world view (reality view, mindscape, etc.) as the "comprehensive framework of one's basic beliefs about things" (1985,p.2). H. Richard Niebuhr, although equating a world view with a philosophy, says:

> Everyone has some kind of a philosophy, some general world view, which to men of other views will seem mythological. That philosophy or mythology affects our actions and makes them relative. They are no less relative when affected by the mythology of the twentieth century than when influenced by the mythology of the first. (Christ and Culture, 1951,p.235)

The notion of world view implies the connectedness of cultural life and the foundational role of belief. A close relationship exists between the layers of values and beliefs as operative in culture, the second deriving from the first. On the matter of connectedness, Walsh and Middleton are even more specific than Niebuhr. They say:

> A world view is never merely a vision of life. It is always a vision for life as well. Indeed, a vision of life or world view, that does not actually lead a person or a people in a particular way of life is no world view at all. Our world view determines our values. It helps us interpret the world around us. It sorts out what is important from what is not, what is of highest value from what is least.
>
> A world view, then, provides a model of the world which guides in the world. (1984,pp.31-32)

The human need then for a world view, according to Holmes, is fourfold: "the need to unify thought and life; the need to define the good life and find hope and meaning in life; the need to guide thought; and the need to guide action" (1983,p.5). Wolters asserts that "...our world view functions as a guide to our life. A world view, even when it is half unconscious and unarticulated, functions like a compass or a road map" (1985,p.4).

Wolters, a Calvinistic/Reformed philosopher and writer on the history of philosophy, further defines a world view while he also states some concerns:

> ...the basic beliefs one holds about things tend to form a framework or pattern; they hang together in a certain way....the more significant feature of world views is their tendency toward pattern and coherence....most people will not admit to an inconsistency in their

> own world view even when it is very obvious to others. (Creation Regained, 1985, p.3)

Ever since Kuhn (1962, pp.43-51), the argument that thought is never without presupposition has been increasingly granted. Kuhn takes a position on both historical and epistemological grounds that holds traditional rationalism and empiricism to be inadequate accounts of how researchers (scientists) operate and how scientific change occurs. Consequently, talking about truth or falsehood of an assertion becomes problematic since every assertion is said to rest on one's subjective perspective.

While building upon Kuhn's premise, Wolters says:

> A world view is a matter of the shared everyday experience of humankind, an inescapable component of all human knowing, and as such it is non-scientific, or rather (since scientific knowing is always dependent on the intuitive knowing of everyday experience) prescientific, in nature...
>
> ...a world view is prescientific whereas philosophy and theology are scientific. The distinction between philosophy and theology can perhaps be made clear if we introduce two key concepts: "structure" and "direction." Philosophy can be described as that comprehensive (totality-oriented) scientific discipline which focuses on the structure of things--that is, on the unity and diversity of creational givens. Theology (i.e., Christian systematic theology) on the other hand, can be said to be that comprehensive (totality-oriented) scientific discipline which focuses on the direction of things--that is, on the evil that infects the world and the cure that can save it. Christian philosophy looks at creation in the light of the basic categories of the Bible; Christian theology looks at the Bible in light of the basic categories of creation. A world view, by contrast, is equally concerned with both structural and directional questions. (1985, p.9)

Later, Wolters, in the same reference, issues an imperative to those who subscribe to a Christian world view:

> ...Christians must constantly check their world view beliefs against the Scriptures, because failing that there will be a powerful inclination to appropriate many of our beliefs, even basic ones, from a culture that has been secularizing at an accelerating rate for generations. (1985, p.6)

It follows then that a world view must have a significant measure of internal coherence and integrity. Walsh and Middleton describe some attributes of an integral world view:

> An attribute of a "good" world view: it recognizes its own finitude and limitations. It is open to learn from other visions of life. This can be a difficult proposition. People hold to a world view because they assume it gives a better account of reality than any other. But a world view is not infallible and therefore it must not be absolutized. We dare not let our world view become fixed. It must be informed constantly by reality and, if we are Christian, by an increasing understanding of revelation, the Word of God. (1984,p.38)

A Christian View of History

My understanding of history extends from a world view premised upon a belief in a Sovereign Transcendent Deity, Yahweh, derived from the Bible. Two basic truths about God are emphasized throughout Scripture. First, God is living and sovereign: "I have made, and I will bear; I will carry and I will save " (Isaiah 46.3,4). And second, God is consistent; though full of surprises, God is always the same: "...the Father of lights with whom there is no variation or shadow due to change" (James 1.17). In every situation God expresses himself as he is, in mercy and in judgment. As God speaks, we are called to obediently respond in all areas of life, i.e., economics, agriculture, history, philosophy, aesthetics, academics, politics, agriculture, and history.

History is a dialogue with the past, an entry into another time. My world view includes a linear understanding of history, a beginning (the creation) and an end (the eschaton) guided by the will of God.

> Human understanding of human experience is always in process. An adequate representation of the human image is never complete because it must include possibilities for the future. As these change, so do our understandings of history and ourselves....human science can never be

> complete, objective, neutral, impartial, or dispassionate. (Barritt, 1986,p.21)

One needs to understand history as a dynamic process embodied and operative in the unconscious assumptions of all humans, just as it operates in the conscious presuppositions of contemporary culture as a whole (May, 1979,p.56). Louis Voskuil, a Calvinist Reformed historian, summarizes such a linear historical perspective:

> Because history is God's history, human history acquires meaning; with a task and a purpose imbedded in the eschatological movement of God's history, human action is justified and stimulated. History is no longer an endless cycle of the cosmic pattern or a chaotic flow of chance. (1988,p.6)

Contemporary CRC schools result from many cultural accretions. Those who founded such schools sought to deliberatively do something in education as their response within a specific cultural context; they were inescapably influenced by the surrounding culture. Human interaction with or cultivation of our world always constitutes culture. And history tells the story of the dynamic process for the design of living: human culture. Culture embraces everything that does not come ready-made as part of nature. Culture includes language, laws, social conventions, human contrivances and its products, i.e., habits, customs, inherited artifacts, and technical processes.

According to Walsh and Middleton, history and culture are inextricably related:

> Culture and history are...inseparable, almost by definition. Culture refers to what human beings have developed, so culture is essentially historical. The fabric of human life is developmental; this is intrinsic to our nature as human creatures....But uniquely human history, the historical development of mankind, is based on our constant interaction with and cultivation of reality as we find it. (1984,pp.54-55)

Hendrikus Berkhof, a Calvinistic Reformed writer on the topic of a

Christian interpretation of history offers the following:

> World history is not black or white, but it is not even grey either. The eye of faith recognizes dark grey and light grey, it knows these gradual differences originate in the differences of principle. (1966,p.199)

What help can the tradition itself give the researcher? Are there Christian historians who have wrestled with the question of world view within their discipline? Voskuil, in a recent article says:

> Evangelical historians have made considerable progress in the past two or three decades in reflecting on how their discipline relates to the faith they profess. There has always been significant Christian historical writing, but self-conscious reflecting on the discipline and articulating some principles of interpretation have come only recently. We have not always been very clear whether our focus is on God's working in human affairs or on human historical action. Nor have we done very well with the relationship between those two kinds of meaning in history. (1988,p.2)

In order to understand the present meaningfully one needs to recognize that both faith and culture--the arena in which faith unfolds--are so complex that simplistic slogans and quickly assembled models of faith and culture have very limited utility. Nevertheless, G. Linwood Barney, in an unpublished paper, has given a helpful model in describing the dynamic relationship between world view and cultural values and how they function in the life of society. As humans create culture, their religious loyalty reveals itself as a dynamic system of ideas, values, and beliefs that shapes the institution, habits, and artifacts of society. Barney says:

> Each culture is a series of layers the deepest of which consists of ideology, cosmology and world view. A second layer which is closely related and probably derived from it is that of values. Stemming from both of these layers is a third layer of institutions such as marriage, law, education. These institutions are a bridge to a fourth and surface layer of material artifacts and observable behavior and customs. This surface is easily described and more easily changed. Each layer is more complex and abstract, and it is more difficult to define the functional relationships between them. (1979,p.11) [See Figure 4]

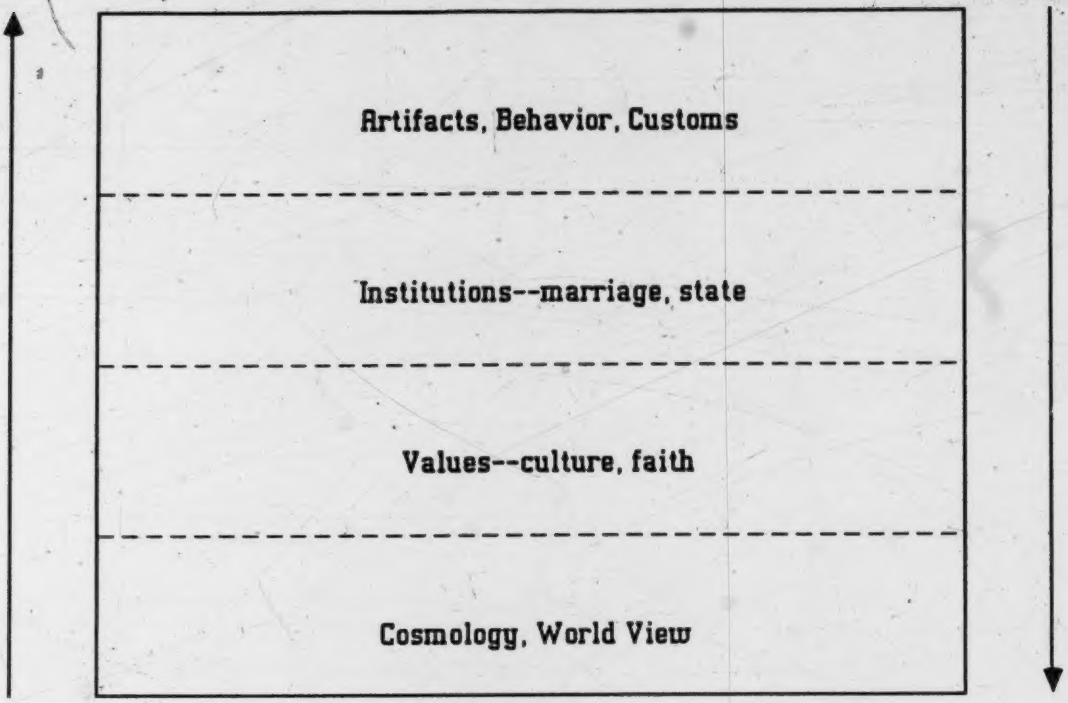


Figure 4: Layers of Culture..

Faith Defined

Are faith and religion synonymous? Perhaps. Religion has many and varied definitions. A general definition of religion may be helpful here. The definition of "religion" used in this research most closely conforms to the definition developed by Philip Phenix in The Scholars Look at The Schools (1962). He identifies three qualities or three layers of religion that comport well with the three deepest levels illustrated in Fig. 4. The first level or cultic quality of religion, identifies the most visible level of religious expression. The cultic quality of religion refers to that dimension of human life which includes ritual practices: worship, prayer, offerings, sacrifices, sacraments, rites, liturgies, singing of hymns, or the recitation of creeds. Contemporary society repeatedly attempts to reduce the life of faith to cultic activity, the cultus. The second quality of religion, the cultural pattern, indicates the establishment of religious organizations with their attendant beliefs and expressions in a social dimension, e.g., the Christian school. The third quality ultimate commitment, corresponds to a Reformed definition of world view (ultimate concerns, life orientation). At this level religion is "those ultimate sanctions beyond which there is no appeal, which give meaning and direction to the life of the holder, and which gives birth to the cultic and cultural pattern aspects of religion" (1962,p.17).

Towards A Reformed Epistemology

The researcher makes no pretensions that the world view directing this research paradigm reflects perfect understanding of human phenomena. Neither does my avowal of a Christian world view give me license to aver that mine is the Christian world view and that it therefore represents the complete truth. Such statements would be both pretentious and ridiculous because, as stated earlier, Christianity has yielded no single "Christian" answer, but only a series of typical answers. What I am assuming though is the firm linkage between beliefs and culture; insight is connected with various ideas about the relations of spirit and matter, faith and culture.

Wolterstorff, in his book, Reason Within the Bounds of Religion (1984), distinguishes between "data beliefs" (evidence) and "control beliefs" (world view). He affirms an intrinsic relationship between these two identifiable types of "beliefs," claiming that the selection, evaluation, and construction of theories in any discipline is influenced both by what we believe to be relevant data and the theoretical beliefs one holds. A person's control beliefs can be scientific theories or religious beliefs or anything that goes to make up a world view. They will affect the selection of theories in any field: art criticism, historical explanation, psychology, philosophy, and even biblical interpretation. The development of a world view requires that we identify our control beliefs and explore their consequences.

But Wolterstorff, a Calvinistic/Reformed philosopher-scholar, also underscores that a world view is needed to guide action. Amid endless places to go, unnumbered kinds of political and social action, and unnumbered possible vocations, however does one decide? A world view is needed to rank possible activities and to set priorities for possible actions within any particular activity. Career decisions, moral decisions, time utilization, financial management, family life—all of these are affected. My world view influences how I vote, how I spend my money, what I read, and what I do.

In Faith and Rationality (1983), Wolterstorff asserts that to believe in God is a fundamental human obligation in which duty and fulfillment coalesce. But, he asks

> ...is it rational for us to believe in God? Is it rational for us to place our confidence in him?....One cannot belong to the intelligentsia of modern Western society without having that question come to mind.
>
> Presumably it is rational for a person to believe in God only if it is rational for him to believe various propositions about God—in particular, that there is such a being as God. The rationality of trusting someone presupposes the rationality of believing that that person exists. And among the objections to Christian belief, as well as to Judiac and Muslim, characteristic of the modern intelligentsia is the objection that it is no longer rational, if ever it was, to believe that God exists. (135)

It follows that faith while including rational assent involves more that rationality. It involves a predisposition towards God.

Consistent with Wolterstorff's thinking, one's prescientific world view even influences the way a person reads the Bible itself. Even though most Christians would acclaim the Bible as the primal record of the formative events and interpretations, the charter document of the Christian life and thus the most important source of Christian ethics in economics, governance, politics, and education, they have very divergent "readings" or hermeneutics. No doubt this accounts for the series of typical Christian responses to the interaction of faith and culture as outlined by Niebuhr (See Figure 3).

Paul Tournier, a Calvinist/Reformed psychotherapist and theologian alerts Christians to the dangers of "illuminism"—an unreflective reading of the Bible itself or perhaps the entrapment of a poor world view. Using the vantage point of a psychotherapist, he says:

> ...we all read the Bible through the tinted glasses of our own temperaments. The distressed see only the warnings of eternal punishment and judge themselves to be damned. The careless see only the promises of God's infinite mercy which will look after everything, in the end. The greatest saints [including Luther, Calvin, St. Jerome, Augustine] projected their complexes into their interpretation of the Bible. (1964,p.42)

Calvinists would be the first to take issue with a naive biblicism, the idea that we can approach the Bible tabula rasa, i.e., not influenced by any prior extrabiblical ideas and assumptions. Calvinism requires the constant testing of Scripture, remains open to the benefits of extrabiblical insight that exists within the culture, and attempts to discern how modern interpretations have been influenced by non-Christian philosophy. Each Christian is called to live immediately coram Deo, cum hominibus, in mundi, i.e., before God's face, with others, and in the world. That requires that Calvinists, including those doing research, use what Carl Henry terms rational-intuition (1976,p.76). The hyphenated term implies the constant interaction between rationality and a receptive intuition. Humans as imagers of God are not only rational beings committed to rationalism nor are they only feeling beings who respond to every wind that blows. Therefore, rationality is always situated rationality (Wolterstorff, 1983,p.155).

Faith then is not equated to rationality. Rather, rationality serves as one of the defining dimensions of what it means to be human. Tournier recognizes the limitations of rationality in the whole decision making process. He says:

> It is...evident that thought alone is not enough for making valid decisions, since our thinking is always influenced by our environments, our past, our prejudices and complexes, and our affinities. Such influences may be recognized by us or may remain quite unknown. (1964,p.40)

The ontology of any world view resists or accommodates culture. Human culture, a progressing and powerful influence, dynamically contributes to the design for living. It gathers the traditions of the past, responds, and accommodates to the modernity of a technological and increasingly urban society and is in constant interaction with the supra-cultural principalities and powers, i.e., the kingdom of God and the forces of evil. According to Nicholls (1979,p.54), in his work Contextualization: A Theology of Gospel and Culture, each generation anew formulates its culture while building upon the foundations of the many cultural accretions.

For someone coming from a Christian world view, perhaps Lockerbie best summarizes an appropriate understanding of culture:

> Culture doesn't only hang on gallery walls, it walks the streets beside us holding us responsible to assess its value by standards whose worth has also been tested. Culture is the product of human endeavor to burn away the dross and leave only the most enduring testament to human organization. Culture defines humanity's confrontation here and now with the mystery of transcendence, the certain knowledge of something else beyond oneself. Culture is man's contribution to God's ongoing creation. (1986,p.22)

In order to understand the contemporary motivation for CRC schools and the foundation for their practices of school governance—forming and reforming culture—one must step back into the history of this tradition and search through the cellar to estimate the stability of the edifice, explore the footings, pillars and beams of the contemporary Christian schools. Some places one may have to blow off the dust and rediscover the genius of one's tradition. Other dust could conceivably expose a cracked or faulty foundation that merits reexamination and even replacement.

Wolters underscores the necessity for exploring the philosophical cellars upon which Calvinists have founded modern structures. Addressing a philosophical question he says:

> Only by knowing the philosophical tradition can we begin to continue the work of [cultural] reformation. Reformation is a historical process, it recognizes that we must begin with what is historically given. No one can start in history with a clean slate. To attempt to do so is like trying to make a sudden turn at high speeds in a car. You may end up facing the opposite way but you'll still be traveling in the same direction. Reformation is working along the grain of history respecting what is good in the tradition and bending it around to move in another direction. In this sense, in philosophy too, we must be "anti-revolutionary" and "Christian-historical." Working in this way we will never arrive at a philosophia that is reformata, but only one that is semper reformanda. [An axiom in the Calvinistic/Reformed tradition uses Latin to express one of its distinguishing marks: Ecclesia reformata semper reformanda est, i.e., "The body of Reformed people are constantly to be reforming."] (1975,p.15)

Towards A Reformed Theology

The professed outcome for reflective Calvinist Christians then is to be involved in the reforming tasks, a theology which is inextricably involved in "the doing" rather than rational subscriptions to some world view. A basic Calvinistic tenet professes that beliefs are affirmed or confessed in their daily walk. Beliefs, like the word "love," remain abstract or unseen as a "rainbow" to the blind. Human activity becomes meaningful only when beliefs are embodied in life within the bounds set by God's sovereign will expressed in his Word.

Human cultural activity may be viewed as a response to God's calling. Humans find their truest dignity in fulfilling their obligations towards God who continually gives them being. This position is derived from Scripture. In brief, this Scripturally derived position simply means (1) to acknowledge God's power and grace at work in God's creation; (2) to realize God made humans for fellowship with one another; (3) to use and enjoy the good gifts of creation; (4) to recognize that sin disrupted the harmony of creation because sin led to estrangement between God and humankind, humans with humans, and humans with creation; and, (5) to realize that in Christ humans have again been restored to their rightful place of obedience and service. Here lies the paradox of the Christian faith: we are set free and restored to genuine humanity—which involves the social dimension—through obedience to the Word of God.

Jozef Tischner (1985), holds that Christians should begin differently; by putting in order the relationship of one human being to another; by introducing the harmony of love, a gift of God. Subjective reality comes before what is objective, the doing. Justice or righteousness is a fruit of love, a projection derived from a proper relationship to other human beings and the creation. Therefore as an obedient response to God, no part of human existence escapes; no sacred-secular religious dualism is legitimate.

Such a unified world view is drawn from Scripture with the Old Testament as a living model. God chose to reveal himself to the nation of Israel first, and, to all humankind, second. Historically, Judeo-Christian religion has claimed to be much more than individuals and culture. It asserts that there is a God behind life who, as the German theologian Helmut Thielicke (1960) concluded, (1) put history into being; (2) oversees it; and (3) will be there at its end. According to Bibby, a modern day sociologist who has given a careful and thorough assessment of religion in Canada, such a God as understood in the Old Testament tradition

> ...is more than a mirror image of individuals and culture; indeed, "It" speaks to all personal and social life, pronouncing and when necessary, denouncing. (1987,p.3)

The story of Israel is the narrative of a faithful God interacting or striving with humans. God revealed himself in creation and his Word. Letter for letter, the meaning of the Word is spelled out in what is called the Law: statutes, ordinances and commandments of the covenant. Every phase of life is covered: trade and commerce, agriculture, rites and rituals, justice between people, family and marriage, education, and personal hygiene. Even land and animals are included (cf. Exodus-Deuteronomy).

Firet, a Dutch Calvinist/Reformed educator and theologian, also expresses an understanding of God's revelation that underscores the relevance of the Old Testament, the story of the Hebrew people, ancient Israel. It is—along with the New Testament, of course (tota Scriptura)—crucial in defining human responsibility, humans responding faithfully or unfaithfully to their God. The implication is that this understanding is valid for modern Christians as well as they seek to faithfully serve God in their present culture. However, the ongoing task of Christians is to ferret out the norms of Scripture given in one context or culture and apply them to their culture. The Gospel didn't just come out from heaven, it came in a historical setting and context but remains relevant to all ages. Thus the truth of the Bible; it refers beyond itself to reality. Firet posits:

> The Hebrew does not say that Jehovah is or that Jehovah exists, but that he does. Hebrew has no real verb of "being" but one of "becoming."

> The verb is active and not static. This attitude is most strongly marked in the Hebrew idea of God. Jehovah is known by what he does in the world. The whole of religion is therefore concerned with the relationship of God and man. (1986,p.21)

In Bibby's extensive research on the state of religion in modern Canada, he concludes,

> that a religion with this kind of God [as understood in the Old Testament] is largely dead in Canada. Consumers tell religion what type of religion they would like; culture accordingly tells religions how to update and upgrade its content and forms. (1987,p.3)

If Bibby is correct then it becomes obvious that something has occurred to redirect faith or reshape culture or both concomitantly. Whereas the faithful Old Testament devotees of God felt themselves to be holy or chosen recipients of God's love, contemporary humans appear to have succeeded in desacralizing themselves, ridding themselves of whatever lingering superstitions they may have held concerning God, the soul, or any quaint notions of life-after-death, and set free from fear of angels or demons.

Even the Calvinist world view of created reality and the mystery of its unity is often explained away rationally; in some sense nature is depreciated, even in the realities of good or bad school governance it is often perceived as the result of good or bad technology. C.S. Lewis states in The Abolition of Man:

> The stars lost their divinity as astronomers developed, and the Dying God has no place in chemical agriculture. (1943,p.42)

The Calvinist claims that everything is revelatory of God expressing in some way or other his majesty and glory. In the contemporary world described by Bibby (1987) religion merely reflects culture and is without a unique message—it is only a mirror. . What difference does faith in general, or Christian faith in particular, make in our world? If faith represents justified belief and is true, then everything changes. Life is not a confusing joke, death is not the punch line, and things are moving toward some predetermined destination. Too often religion seeks to assimilate culture unreflectively; it seeks to meet the new with the new. Others may attempt to resist the onslaught of culture and become equally irrelevant by meeting the new with the old.

Does a world view crisis exist among Calvinists? Is there a measure of confusion or uncertainty within the ranks? Does the Calvinist world view evidence anemia? While saying that all of life is religious have they perhaps opted piecemeal from religious commitment to religious consumption, eating at a religious smorgasbord, opting only for a la carte drinks, appetizers, and desserts--but not the main course, seldom touching the entrees? Rifkin, a social analyst outlines some of the symptoms of a weakened world view:

> When a particular world view begins to break down, when it can no longer adequately answer the basic questions to the satisfaction of its adherents, faith is broken, uncertainty and confusion set in, and the individual and the masses are cast adrift--exposed, unprotected and above all frightened. (1979,p.212)

The Question Refocused

This research addressed the question of evidence of an embodied faith in the governance of Calvinistic day schools. The world view of the researcher conforms to a world view consistent with a Calvinist/Reformed theology that assumes a transcendent deity, Yahweh, who constantly informs the researcher through his Word, the Bible, his people, the church, and the remainder of created reality. The researcher believes that human cultural activity is meaningful only within the bounds set by God's sovereign will expressed in his Law or Word. God's sovereign Creator-will embraces what is human and what belongs to the sphere of human achievement, the course of history, and of cultural development. All of these are subject to his will, as expressed in his law. In summary, I do not find a simple, across-the-board distinction between what is divine and what is human activity.

CHAPTER 3:

AUTHORITY AND MODERN THOUGHT

Credo ut intelligam: "I believe so I may understand" (St. Anselm, c.1033-1109).

Cogito, ergo sum: "I think, therefore I am" (Rene Descartes, 1596-1650).

Ni Dieu, ni Maitre: "No God, no Master" (French Revolution, 1789).

"No Christian," states Seerveld, "ever drops naked out of the blue but is always born of a woman into a language and land and tradition" (1980,p.156). The same holds true for the institutions of the Christian community. They have been influenced by our cultural past including such things as social priorities, political structures and educational practices. Governance models and their accompanying practices observed today in Calvinistic/Reformed Christian (CRC) schools, therefore, represent both an evolution of faith and understanding as well as an enculturation whereby the insights of modernity influence the day-to-day operation of such schools.

Schools as we know them today are a fairly recent phenomenon. The pursuit of learning or even the societal perception of the value or propriety of education has seen considerable evolution. Yet the advent of the modern state prescribing educational goals and a curriculum intended to realize those goals enforce a somewhat standard regimen for all schools. The majority of schools today are state operated, or controlled by the state. In spite of a relatively brief history, education has evolved and changed significantly over the years.

In an attempt to better explain the cultural and theological milieu in which Christian schools exist today, this chapter will rewalk along the grain of history and note some significant events that have had a residual effect upon such schools, and by implication, the effects such events have had on all modern schools.

But where does one begin? Does one begin with the work of Horace Mann or Egerton Ryerson in North America? Does one begin with Canadian Confederation or the U.S. Declaration of Independence? the Industrial Revolution or the Enlightenment? the Protestant Reformation or the Renaissance? the Constantinian Settlement or the Birth of Christ? Perhaps one could go back even further; certainly the Exodus from Egypt or other events also influence significantly one's story, one's conversation, ones's life and world view.

Each of us is born into a world, into a situation, into a story, into a conversation which already exists. As Paul Ricoeur put it, humans live "in medias res, and never at the beginning or the end."

> All interpretation places the interpreter in medias res, and never at the beginning or the end. We suddenly arrive, as it were, in the middle of a conversation which has already begun and in which we try to orient ourselves in order to be able to contribute to it. (1982,p.108)

We step into the middle of a human conversation. The entry point in this discussion will be early Christianity advancing rapidly to the Middle Ages, the Renaissance, and the Reformation where we will engage directly the world view contributions of the Reformer John Calvin, the progenitor of the Calvinist/Reformed movement. From there we will follow the progression of Calvinistic thought from the churches of Geneva to the CRC schools in Canada.

An Epistemological Overview

The quotations introducing this chapter provide a quick overview of the evolution of thought. Each of the quotations summarizes the world view of a considerable and influential group of people. Even at first reading one readily grasps the story line: the process of modernity has been towards increasing secularization.

Just how did modern thought--also the story of modern Christian thought--develop? Early Christianity is the story of a persecuted church. Later a synthesis of church and state occurs under Constantine: Christianity now becomes the state religion. The church moves increasingly toward the center making it the dominant force in life--even certifying or decertifying scientific truth and government policy, i.e., Galileo and Charlemagne. The authority of the institutional church becomes hierarchical and bureaucratic. The immediacy of living the Christian life of early Christians becomes displaced by galvanized and entrenched traditions of the church which are declared to have intrinsic authority.

This displacement eventually leads to the Renaissance and the Reformation which challenged the authority, traditions, and the hierarchy of the church itself. The conformism required of the Old World church village provided the transcendent quality of religion--peace, contentment, resignation, static, lack of time-consciousness--what Ferdinand Tonnies terms Gemeinschaft. "In the Reformation the believing subject arose against the oppressive authority of the infallible church and boldly shook off the painful yoke of an old tradition" (Bavinck, 1980,p.7). Thus the Reformation looms as a critical incident in shaping modern thought on governance not only of the church and its ancillary institutions but also of the state.

The Reformation called for an inherently threatening individual response—individual responsibility within the context of catholicity, the notion of the universal church. But the inscrutable chemistry that held society together had lost it bonding quality. As a result the powerful modern state arose—what Tonnies terms Gesellschaft, a society premised on individuality and rationality—depreciating the authority of the modern church. In a modern society, rather than the home or the church being the locus of authority in education, that role has now been assumed by or assigned to the state.

In the statement, "I believe so I may understand," St. Anselm's goal was to come to know, or understand, what already he believed: not a declaration of irrationality but rather the true understanding of reason. He builds his theology on faith, the atoning work of Christ becomes the basis for understanding life. Descartes, the "father of modern philosophy" supplanted faith from the center of understanding life and enthroned human rationality as the sole criteria of justified belief. Descartes' new method was one of methodical skepticism. According to this method one must doubt every truth claim that it is possible to doubt. He believed that one's own existence was the only concept above doubt (1901,p.161). This ascendancy of human thought was a pronounced break with the supra-naturalism of Anselm's Middle Ages.

Descartes, rightly disgusted with methods and thoughts of the late medieval scholars, sensed the triviality of such issues as corporeal angels. In response to the crisis of the day—the severe social, political, religious, and philosophical upheaval and displacement—he set forth his Discourse On Method, (1901). While Descartes contributed a way for freeing man from irrational fears and superstitions, he did so at a price. He separated faith from life, presupposing an axiological dualism, a dualism of value: reason and emotion with the intellect superior to the emotional. The rationalization process tends to corrode the credibility of the "religious meaning system." VanBrummelen, a Calvinistic/Reformed educator, says that these 18th century philosophies while maintaining

> a respectful attitude towards a non-personal Supreme Being or "First Cause," they replaced the authority of the Bible with a faith in Reason, and forged a climate of opinion where grace was transformed into virtue and justification becomes a human endeavor instead of a divine gift. (1986,p.15)

This confidence in individual reason led to an emphasis on technique and pragmatism (May, 1979,p.64). The continued ascendancy of the individual gave further impetus to the complete, anarchistic disestablishment of the church and king as found in the French Revolution with its republican and leveling notions.

But why the extreme discomfiture with the authority of priest and king? The definition of truth and certitude had changed considerably from what people had experienced in the early days of the church. It seems evident that what people now thought to be truth and acceptable practice was guided by a significantly different world view. A new world view seemed to be the rage of Europe: "All power, all authority proceeds from man" (Kuyper, 1931,p.87). Writers of this period, such as Thomas Paine in his pamphlet Common Sense, with its egalitarian and anti-institutional impulse, exported this thought to colonial America. The world view operative in the era of the French Revolution and in other concomitant events such as the American Revolution, issued strong pronouncements on separation of church and state, elimination of titles of nobility, and freedom of religion.

Can one conclude that a shift in world view led to a shift in governance structure and process? The answer seems affirmative. The French Revolution, for example, anarchistically attempted to eliminate the aristocracy in an attempt to have an egalitarian society. While those in privileged positions may have frequently abused their offices, those in the Western world—what a couple of centuries earlier was referred to as "Christendom"—now systematically opted for other governance methods and practices that increasingly recognized the individual.

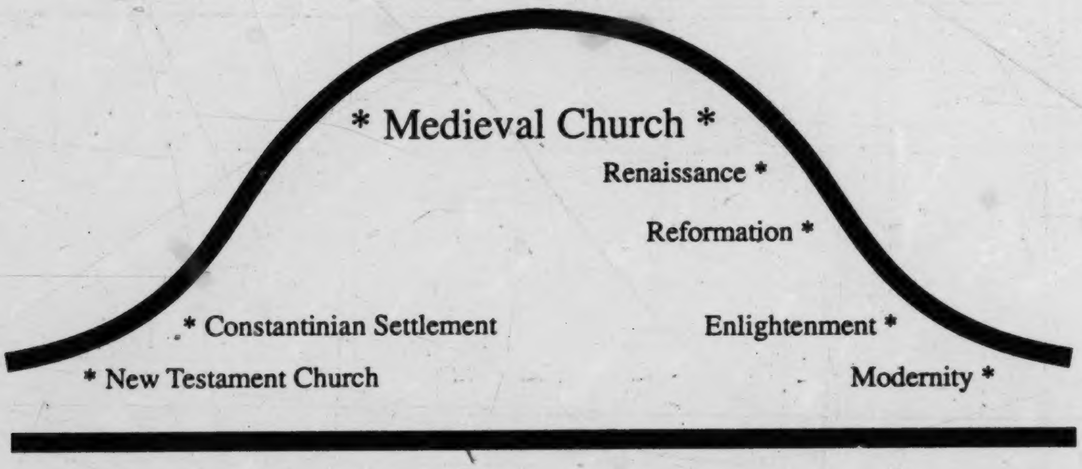
The Early Christian Church

The influence and control of the church can be seen as a bell-shaped curve. The church of the New Testament era, without so much of a mention of an appointed head or officially designated leader, became a very powerful hierarchy, which later was deposed. (See Figure 5.) Such ecclesiastical hierarchies were unknown in the very early church. Early teachings of the church, embodying the words and life of Christ, demonstrated that the beginning and the end of all leadership finds expression in giving oneself for others. Vos says, "As servant, Christ plays the dual role of reflecting what God is and what man should be. For therein lies the glory of man. In service, man is the healer, coordinator, and the harmonizer of creation" (1976,p.222). On this premise, Robert Greenleaf, the author of Servant Leadership, a work describing the components of leadership, asserts that the servant-leader represents someone who wants to serve first—not lead first (1977,p.13).

Emulating Christ and in the context of a newly launched endeavor, no New Testament church leader was ever called the head of a local fellowship. That title was reserved for Jesus. The New Testament writers use the metaphor body to describe the functioning followers of Christ; the head, Christ, does not tell the hand to tell the foot what to do. The head connects directly with the foot. Therefore people found their tasks or lived their faith in their cultures, not by being directed by dominant leaders, but by being motivated

Figure 5:

Authority and Influence of the Institutional Church



and equipped and directed by the Head, Christ himself. Such was the church of the catacombs. The early Christian church was an association of very committed people who faced persecution for their beliefs and practices.

Juxtaposed along the servant and body motif is the mastery or dominion motif. Within this creative tension Christ's followers were to lead and to serve: all leadership is for serving: equipping and enabling. The dominion motif is assumed throughout Scripture. It is specifically taught in the first chapter of the Bible where humans receive dominion or authority over the earth because they are God's representatives on earth. The very next chapter spells out how they are to exercise that dominion.

Regarding the exercise of dominion (authority), the Christian Reformed Church of North America, one of the major Reformed denominations on this continent, expresses itself as follows:

> As the creation account describes man, he is an authority-bearing creature who is expected to exercise that authority in such a benevolent and constructive way that he virtually becomes the servant

> of the "lower creation." Man is to be the "green-thumbed" gardener, caring for the plants, trees, shrubs which he serves in such a way that they may develop to their fullest potential. This is the portrait Genesis gives us of God's divinely-appointed office-bearer.
>
> We are taught in Genesis that the man who was made in God's image was also created after God's likeness. This must mean, among other things, that the way in which man exercises his authority should be a reflection of the way in which God exercises his authority. ("Report 44," Acts of Synod, 1973,p.692)

God placed humans in a position of authority over creation to cultivate and develop it. Both servanthood and authority define humanness. The biblical idea of stewardship balances authority with servanthood: although lords of the earth, humans remain servants of God "in obedient response to God's ultimate sovereignty" (Walsh and Middleton, 1984,p.59)

Christ expected an imminent coming of his kingdom. His followers are called to work toward that goal, proactively seeking to do the will of Christ through their office or calling. In Matthew 28, an important Scriptural passage regarding authority, the Great Commission through which humankind receives a mandate, builds upon the Old Testament Cultural Mandate, i.e., to exercise dominion in creation: "All authority in heaven and on earth has been given to me. Therefore go and make...baptizing...and teaching them to obey everything I have commanded you. And surely I will be with you always..." Human responsibility includes the governing of the earth responsibly under God's sovereignty. Authority exercised must reflect a most benevolent and constructive (creative) manner by seeking to develop creation to its fullest potential, its greatest good.

The Middle Ages

Hardly had the church emerged from persecution before it itself began to persecute—or at least stifle. When Christianity becomes the state religion an exchange takes place: the church is invested with political power, and it invests the emperor with ecclesiastical power. Then the state "hunted down the pagans and confiscated their temples so as to give them to the church" (Ellul, 1986,p.21).

This power and influence had far reaching consequences. Reinhold Niebuhr comments on the difficulty of using power and influence benevolently: "the very possession of power and prestige always involves some encroachment upon the prestige and power of others" (1944,p.20). Communities, organizations and persons tend to achieve order at the price of liberty. This seems to be the story of the medieval church.

According to Ellul (1986), several subversions followed from what has often been called "Constantinianism." With its new legal status and with the support of Constantine, Christianity became popular. Many had now come into the church who had not been touched by a personal conversion experience, seriously diluting the spiritual quality of the church. The cultural phenomenon of massive illiteracy also established the church as the keeper of the public trust. The church had real power. Several evils followed. With the masses not living by a personal study of God's revelation, the church prescribed a moral regimen. That regimen presently turned into a list of church rules offering a work-righteous way to heaven. The church was thus subverted by moralism.

Glock and Stark (1968), recognized researchers in institutional expression of religious commitment, point out that historically the primary concern of all religious institutions has been to mold committed members because continued existence and growth generally have depended on how well these institutions have succeeded in socializing their members. While the research of Glock and Stark applies to a very wide range of institutions, their conclusions become problematic; they suggest a displacement of service as the primary organizational goal often altruistically averred at the organizational genesis. Organizational self-preservation replaces the original institutional mission. This natural human penchant for security and self-protection may be in conflict with institutional goals that implicitly, if not explicitly, call for it to model a significant measure of mutual trust and vulnerability, serving at all cost.

The tension between the church as both servant and master of the world has never been a simple matter nor has it always been kept in balance. While the notion of enforced compliance may have constantly been lurking in the shadows, the original motivation of the church and other Christian institutions generally sought to realize some noble goal or ideal; few church or ancillary organizations have their genesis in a call to enforce compliance, with such notable exceptions as the KKK or the Inquisition. However, when noble goals and ideals become supplanted by organizational needs, an organization then loses its balance between its servant motif and its master motif. And few examples can be found of accrued power voluntarily surrendered.

Such a displaced noble intention is exemplified by the monastic movement: pursuing the cloistered life in the monastery. Premised upon the noble notion that life should contain a deliberate contemplation of God and should not be driven by material and sensual concerns, early monasticism eventually restricted the holy life to those willing to be separated from the "world"--willing to turn aside completely from professional and family involvements. (Celibacy, for example, relates to Greek identity with the body being sensuous and therefore depreciated.) Thus a distinction emerged between nature and "supernature", the holy and profane, sacred and secular. What began as an attempt towards faithful expression of the Christian life later became institutionalized.

Institutions often suffer from diminished vision and substitute a self-perpetuating imperialism. Humans continuously look for absolutes and expediency in their relationships. For example, the voluntary consent to monasticism and celibacy become displaced by institutional requirements as tests of fidelity and commitment. Coercion tends to displace love and initiative. A fixed code or "system" replaces genuine obedience. The inconsistencies with the total scriptural thrust, tota Scriptura, became obscured. These encroachments into a world view detract from a biblically faithful view of the unity of reality. As a result, disunions or antagonisms, called dualisms come to expression. Various other similar dualisms have influenced institutional expressions of Christianity.

Progenitors of the Reformation--Erasmus, Huss and Zwingli--expressed increasing discomfort with some of the dualisms within the church. Later, Reformers, and particularly John Calvin with his scriptural understanding of the unity of God's created reality, would address such dualisms as the anthropological (body and soul) dualism of Plato, humans are of two substances: physical and non-physical; Augustine introduces us to the eschatological dualism: eternal and temporal; Aristotle introduced the relative view of different kinds of human activity, a functional dualism: certain human functions independent of each other such as mind versus brain, or the practical and the theoretical; and the monk Thomas Aquinas legitimized the religious dualism: sacred versus secular or grace versus nature.

Walsh and Middleton, commenting on the impact of one such dualism, aver that the depreciation or destruction of a unified world view contributes to modern secularization:

> Instead of affirming that good and evil are possible in every area of our response to God, the nature/grace dualism essentially placed the first direction (goodness, obedience, God's kingdom) in the realm of grace and placed the second direction (evil, disobedience, the world) in the realm of nature. Good and evil were thus structurally fixed into two separate realms. The realm of grace corresponded to the life of faith, personal morality and ecclesiastical affairs, such as worship and the sacraments. Nature enclosed all else.
>
> Grace was thereby positioned over nature. The spiritual realm of ecclesiastical affairs was regarded as superior to the natural world and was thus more highly valued. (1984,p.114)

The Reformers, who will be more thoroughly discussed later, cannot be ascribed some sort of infallibility or consistent vision transcending any of the above dualisms. For example, John Calvin cited the works of Augustine most often in his main work, The Institutes of Christian Religion (1957). By and large though, he filtered out Augustine's nature/grace dualism and emphasized Augustine's clear-cut exposition on the sovereignty of God in the redemptive process and significantly depreciated Augustine's views of dominant church authority. In dealing with the sovereignty of God, Calvin distanced himself from Augustine's understanding of the appropriateness of a dominant church authority. Walsh and Middleton summarize some of Augustine's world view and the influence of that world view:

> ...Augustine said, "I desire to know God and the soul.—Nothing more?—Nothing whatever." Indeed, for Augustine, any knowledge that was not of direct relevance to this "theological" knowledge was of no interest. Not only did faith have priority over reason, but reason's only valid task was to prepare us for faith and then to help us understand our faith.
>
> In many ways Augustine is the father of the Middle Ages. The Augustinian world view permeates all of medieval culture. It is above all else "ecclesiasticized" ["Christianized"]: the church dominates the whole society, that the institutional church should have inflated importance is inevitable when the realm of grace is limited to one's spiritual life and the church is seen as its custodian. (1984,p.111)

While Calvin built considerably upon the thinking done earlier by Augustine, Calvin's unified world view conflicted with Augustine's "ecclesiaticized" world view. According to Calvinistic Reformed thought, such an elevation of one dimension of creaturely life at the neglect and the expense of the other constituted, in effect, a form of idolatry. But Christians continue to live in an imperfect world. Such dualisms persist. To this day Christians are still not free, in either their world view or life-style, from the debilitating effects of such dualisms.

Walsh and Middleton see this Augustinian authored dualism as a root cause of much of the contemporary problems of the depreciation of faith in contemporary culture:

> The consequence of this dualism extend beyond the church, however. The church's dualism opened the door to the triumph of secularism as the guiding spirit of Western culture. To put it bluntly: if it were not for the medieval nature/grace dualism, modern secularism might never have arisen at all. (1984,p.115)

Another example of how such a dualism directing modern thought comes from the French biologist-philosopher Jacques Monod. Commenting on the need for such a "scientific revolution" first described by Kuhn (1962), Monod says:

> If this unprecendented event in the history of culture took place in the Christian West rather than in some other civilization, it was perhaps thanks, in part, to the fundamental distinction drawn by the church between the domain of the sacred and the profane. (1972,p.174)

In the elevation of grace above nature, it then follows that theology became the queen of the sciences in the Middle Ages. The church and those with authority in the church were accorded high honour. They had considerable influence and power over both peasants and kings. Eventually the church had sufficient power to confirm royal appointments, control eternal destinies, authorize scientific "truths", and even direct foreign policy. Ultimately, even the soul of the prince and the astronomer rested in the hands of his priest. VanDyk, a Calvinistic/Reformed philosopher specializing in medieval thought, describes something of the pervasiveness of the church's power and influence:

> In the Middle Ages...Christianity was equated with membership in the institutional church. The institutional church had in fact become the mediator between the Lord and the masses. The church dispensed grace. The church could send you to heaven or to hell. In those days excommunication was the most dreadful thing that could happen to a poor mortal. (1972,p.78)

The hierarchical organization of the church enabled it to dominate and maintain its prominent place within society after the Roman Empire. Webber says:

> The general relationship of the church toward the world between Constantine of the fourth century and the Reformation of the sixteenth century can be interpreted as an attempt to Christianize the Powers. The opposite may be said about the time span between the sixteenth and twentieth centuries. During this period, the church lost its control and influence over political, economic, scientific and moral spheres of human life. (1986,p.145)

The foundations of European and North American cultures have been profoundly shaped by the Christian church. Medieval Europe and later her colonies became known as "Christendom," meaning that from the rise of Constantine in the fourth century A.D. until the assault of rationalism in the seventeenth century, the governing influence of Christian presuppositions held sway throughout the Western world. As stated earlier, one of the encroaching presuppositions was the nature/grace dualism: "The spiritual realm of ecclesiastical affairs was regarded as superior to the natural world and was thus highly valued" (Walsh and Middleton, 1984,p.114).

According to Walsh and Middleton, one of the direct consequences of such a nature/grace dualism is that "a culture with a vertical orientation to heaven will, in fact, have little impetus for economic, technological or scientific development...the vertical orientation of life necessarily devalues the horizontal orientation" (1984,p.111-12). Conceivably education could also be on the list of devalued cultural enterprises. Allegedly a lack of scholastic pursuit characterized the Middle Ages. This gives some credence to the erstwhile epithet, the Dark Ages, extending from the fifth through the fourteenth centuries.

Stob, a Calvinistic/Reformed scholar, tracing the history of the schools of his tradition, notes how early schools resulted mostly from the attempts of private individuals who wished to retain something of Hellenic culture and/or learning. However, the church condemned such private philosophical schools as purveyors of bad theology. Stob continues:

> The dominant trend in the West was one of hostility to Hellenic learning. The disruption of society and its institutions by the barbarians during the great invasion, as well as the Church's hostility to pagan learning, resulted in considerable decline in letters. Greek learning and language died out in the West for nearly a thousand years. (1955,p.2)

In the depths of the Middle Ages the church operated the only available schools. Generally the only available schools were the cathedral, or episcopal schools, together with the monastic schools (Stob,1955,p.3). (While the church may not have encouraged universal education, nonetheless, the aforementioned schools did serve posterity by preserving the tradition of learning and also provided custodial care for the ancient literary treasures.)

Education of that day primarily served the dominant cultural force, namely the church. Stob, while affirming that world views influence the nature of the classroom, explains:

> The educational system of the Middle Ages was the Church's creation, and a very important agency for the civilization of the barbarians and their assimilation into the life and culture of the Christian Church....But medieval education, being under the dominance of the absolutist Church, was governed by the principle of authority rather than that of free inquiry...(1955, p.3)

While there remained small repositories of classical learning or communities of scholars outside the immediate domain of the church in the eleventh through thirteenth centuries--a precursor of the modern university system--the church generally felt threatened by any representation of this inquiring spirit. Such scholarship seemed to inherently challenge the authority of the church. According to Haskins (1957), this uneasiness came to expression as the "academic guilds" often felt the oppression of the strong church in the coercive form of papal bulls and the like. The Middle Ages then, as Haskins notes (1958), were "less dark and less static" than often assumed. Those who view history as a continuous unfolding recognize the significance of this residual and, in some ways, embryonic, spirit. The early Middle Ages spawned the wider Renaissance in Europe and also influenced the thinking of the later Reformers such as Luther and Calvin.

Generally though, education while under the auspices of the powerful and hierarchical church did not flourish. "The earliest form of education in the Christian Church was catechumenate--an agency for rudimentary religious instruction, intended to prepare pagans for baptism and church membership. The Church felt little need of the type of intellectual education provided by the Roman schools and their pagan learning" (Stob, 1955,p.1). Stob goes on to say that educational institutions "did not reach their fullest development until they were freed from the subservience of the authority of the Church and her dogma" (1955,p.3).

Stob notes the scope of the church's influence. The church hierarchy had influence over both the nature of school agenda and also the very existence of schools. He says:

> The hierarchical organization of the Church was perfected and her orthodoxy defined after the contest with the Roman State and with the

> heretics in her own bosom. This enabled the Church to exercise rather complete dominance over the whole life of Western society after the fall of the Roman Empire. (1955,p.2,3)

Cubberly (1920,pp.91&95) cites a particular example of the influence of church dogma directing education. In 529 the Emperor Justinian, under pressure from the church, ordered the closing of all "pagan" schools. The church, even in the persons of those who had greatly benefited by "pagan" learning, had turned bitterly against that learning.

In depreciating the place of free inquiry, the Old World consequently depreciated the place of the individual. Faith, in this case understood to be synonymous with the church, encouraged conformism rather than infuse, transform, and direct culture--the transcendent quality of religion. Yet when people began to ask questions it was evident that the medieval world view was on its last legs. The next act in the story line of this historical drama was about to unfold.

The Renaissance and The Reformation

The next act in this unfolding drama was the general transition period from medieval to modern times. The genesis of the transition, the Renaissance, French meaning "rebirth," designates the reawakening of such currents as culture, intellect, and aesthetics. It began in the fourteenth century and reached highest flower in the fifteenth and sixteenth centuries. As the old World view gasped its last a new world view inhaled its first breath.

The social analyst, Jeremy Rifkin, comments on the tensions that accompany such a world view transition. Although referring to a modern day situation, his observation seems analogous to the situation in medieval Europe. Rifkin associates such a cultural Angst with the breakdown of world views:

> When a particular world view begins to break down, when it can no longer adequately answer the basic questions to the satisfaction of its adherents, faith is broken, uncertainty and confusion set in, and the individual and the masses are cast adrift--exposed, unprotected and above all frightened. (1979,p.212)

Other events and story lines unfold at this crucial juncture in history. A better understanding of the breakdown of the medieval world view can be obtained from a brief look at the events of that time. A number of struggles took place within tempestuous political climates, tumultuous imperialism, and drastically revised social and economic thought. Reid, a professor of history at the University of Guelph and an authority on the development of the Reformation and its impact on history, summarizes some of these crucial happenings:

> The two centuries from 1300 to 1500 were centuries of rapid, even revolutionary change in the society of western Europe....For one thing, Europe had suffered the devastating attack of the Black Death, or bubonic plague, which in some countries had killed one third of the population. This tragedy had widespread implications and effects. At the same time, we must remember that in these countries the Renaissance took place; the Great Schism [division between the Eastern and Western Church] and the conciliar movement in the church ran their courses; and finally, geographic discoveries were made that changed the outlook of western Europeans--including the discovery of America and the rounding of the Cape of Good Hope, the latter opening up a direct route to the Far East. By 1500 Europe was a changed continent with a radically altered society. (1982,p.34)

In addition, Reid recognizes the invention of the printing press as "the most revolutionary development of the fifteenth century." Reid continues:

> Since the vast majority of people were illiterate, medieval society was basically an oral and visual society....Usually when governments found it necessary to record various acts, charters and events, they used the

> services of the clergy, the one literate class....The books and writings of the time, until 1300, produced on parchment, were usually written in Latin. Therefore their readership was limited to those who had both a university education and sufficient funds to buy what were very expensive items. (1982,p.36)

After the advent of Gutenberg's printing press critical thought flourished paving the way for free inquiry in the classroom. Reid explains:

> The new class of readers, receiving a different training from those of a century earlier, now began to think in different terms and could appreciate and grasp new ideas. Moreover, with the possibility of rapid and cheap production of books, the new ideas could be spread more easily [in their common tongue] and could reach social classes that hitherto had paid little attention to such things. Even if many people could not read, others could read to them, thus helping to condition them to accept and appreciate not only the need for education but also the ideas that the books contained. Here was the basis for the transmission of the teachings of the Protestant Reformers and particularly those of John Calvin. (1982,p.37)

The presence of a new world view shook the very foundations of medieval life. Even the various national states had acquired a sufficient measure of power; some utilized that power to compete with the hierarchical institutional church for control of medieval society (VanDyk,1972,p.78). Both the Renaissance and the Reformation dealt a severe blow to the existing church and the general medieval world view. VanDyk continues:

> ...the average church member...had begun to live a life so secular that often Christianity really meant little more than intellectual assent to a lifeless set of doctrines. Meanwhile the rapid development of science, especially of physics, astronomy, and mathematics, began to uproot the authority of the church....so we approach the tumultuous transition from the Middle Ages to the modern period, about the year 1500, a transition signalled by two important developments,...namely 1) the Renaissance, and 2) the Reformation. (1972,p.79)

The revival of learning and inquiry which came out of the Renaissance produced a clear break with medieval traditions and medieval authority. VanDyk elaborates:

> Suddenly men began to realize that there was something wrong with the medieval arrangement: there was more to being a man than to be a servant of the clergy, more to life than the expectation and anticipation of going to heaven. Indeed the Renaissance signalled the

> rise of humanism. Humanism simply means that man, not God, is in charge. Intoxicated with the new scientific discoveries about the nature of the universe, Renaissance humanism embarked upon an optimistic course of self-improvement. (1972,p.79)

What was the response of the church to these strong winds of change blowing through its corridors and across Europe? VanDyk answers:

> All of this spelled trouble for the institutional church. The Renaissance movement, according to the church, was in reality little more than a rebellion of the realm of nature against supernature. But alas, it was too late for the institutional church to do anything about it. For already the forces of humanism had set the process of secularization in motion.....Renaissance man removed the scriptures from the most significant areas of Western culture. And so, Christianity, reduced to the institutional church, was left holding the bag. It was forced to look on powerlessly as the various crucial areas of Western civilization fell victim to the apostate forces of unbelief. The business enterprise, science, philosophy, education, the political process, all of these vital spheres came under the dominion of humanism and secularism, while Christianity—i.e., now the institutional church—retained control of the narrow and increasingly irrelevant sphere of its own making: a severed sphere of grace, theology, worship services, and some morality. (1972,pp.80-81)

And so the Renaissance reshaped the medieval world view. The basic thrust of the Renaissance was very secular. Yet it contributed significantly to the cultural milieu in which important questions were being raised. This "rebirth" of cultural and intellectual pursuits, along with their intrinsic cultural artifacts such as the printing press, set the stage for the Reformation.

While the Protestant Reformation implies a revolt against the dominating authority of the medieval church, as such it appears to be an ally of the Renaissance. Yet the Reformation strongly opposed the secularizing impact of the Renaissance and sought to retain or reform (root of the word "Reformed") Christianity restoring it to what the Reformers understood to be the biblical norms for life and living. In many significant ways the Reformation served as a barrier against further erosion by secularization. But it is not a distortion to think of the Reformers as reforming the church first of all. In many ways the stormy Renaissance, secular though it was, served well to build anew, certainly a very significant cultural influence.

Medieval society with the steeple the centre of every village sought to live within the norms of that church dominated society. Conformism assumed the transcendent quality of religion: contentment, resignation, static, and lack of time-consciousness. For example, when Luther nailed his 95 theses to the door of the cathedral in Wittenberg, he looked not for a revolt of the proportions of the Reformation. His primarily intended to work peacefully within the existing structure to reform and redirect it and seek a redefined world view. Reid, a scholar of Reformation history, concludes:

> On October 31, 1517, Luther, according to tradition, nailed his Ninety-five Theses to the door of the castle church of Wittenberg. Although he did this originally as an academic exercise, challenging all comers in Latin to debate these points with him, it soon became clear that he had begun a conflict, in fact a revolution, far beyond what he had contemplated. His declaration that the Roman Church and its doctrines were in conflict with the teachings of Scripture, caused such a furor in Germany and beyond its borders that both he and the church were taken by surprise. (1982,p.39)

A crisis of authority arose from a questioning of the probative or reliable traditions of the church. For example, Luther argued that if papal decrees and the traditions or councils conflict they must err and therefore be of men as God does not err. This led to a recognition of what our conscience compels us to believe from reading Scripture. Thus an appeal was necessarily made to Scripture with less emphasis placed on the traditions although not stated.

The ensuing movement spread quickly throughout Europe. Luther and others precipitated a crisis of authority. But the Reformation not only questioned the authority of the church, it also questioned the authority of the state; probably a natural development as the two very often shared a common agenda. This charged atmosphere and the suspicion of authority also manifested itself in a wave of skepticism.

A general cultural seedbed seemed to be ready and waiting for seeding time. The newly planted seeds of discontent quickly sprouted and now new cultural forces directed society. The ideal of a church-ordered society, the inscrutable chemistry, ended with the Reformation. While the winds of secularization were blowing at gale strength, the two giants of the Reformation, Luther and Calvin, were anything but secularists. Webber explains the thinking of these two Reformers:

> Their ideal was not a secular world in which the church was at work redeeming people out of the world. Nor were they other-worldly [i.e., heaven as the only goal or escape]. In this respect, the Reformers had their feet planted firmly in the medieval ideal—a world in which the divine law and the natural law were one. The difference between the Reformers and the Catholic church of the medieval world was not in their hope for a Christian world but in the authority by which they felt the world should be guided and the means by which this authority should be executed.
>
> Of primary concern for both Luther and Calvin was the authority of the Word of God which replaced the authority of the church. While the Reformers maintained that each individual was to stand under the authority of the Word of God, they cautiously avoided the modern doctrine of individualism through their emphasis that nations as well as civil authorities stood under the authority of Scripture....Both church and civil powers under the authority of the God of Scripture were destined to serve each other in love. (1986,pp.152-53)

In many regards, in as much as the medieval authority extended over all of life, it represented authority par excellence. The Reformers seemed intent on maintaining some of the retained excellencies and the genius of the medieval civilization. Yet the locus of authority was crucial. What direction or insight did these Reformers obtain from the Scriptures that convicted them to redefine the locus of authority away from the dominant church? Upon what did they base their world view?

Tenets of Calvinism

Primacy of Scripture

The Reformers in contradistinction from the medieval church opted for a particular world view built upon the notion of the primacy of Scripture--rather than policy and practice directed by the traditions of the church. Wolters explains:

> This scripturally informed world view [i.e., Luther and Calvin] is sometimes called "reformational" after the Protestant Reformation, which discovered afresh the biblical teaching concerning the depth and scope of sin and redemption. The desire to live by Scripture alone, rather than Scripture alongside of tradition, is a hallmark of the Reformers. (1985,p.1)

Throughout the early church era and the earlier Middle Ages, tradition referred, at least in principle, to the church's collective reading and implementation of Scripture. Calvin too implicitly accepted much of that, especially the early councils and Fathers, but denounced more recent "papist" developments. Calvin's framework was rooted in the biblical message that humans must seek God's will for their total lives by confessing that God has words for every relationship in life; "words that humans must do!" (Olthuis,1972,p.228).

Calvin discloses in his Institutes an intuitive awareness of "doing the truth" in all theology and living. One direct consequence of the tenet of biblical primacy occurs in the area of decision making: individuals and communities seeking to know and do the will of God. This primacy prevents the hierarchical and powerful church from reaching decisions on the basis of extra-biblical sources alone, i.e., traditions alone or contemporary culture alone.

Calvin sought to use the norms of Scripture, the insights of a particular tradition, and current insight and understanding. The Bible then acts as a control agent to insure that Christian decision making is dialogic: biblical faith interacting with the best wisdom of the contemporary world.

As a result of this subscription to the primacy of Scriptures, the place of tradition per se depreciated--or at least that's what Protestant Christians confess. It follows then that the respect for the traditional locus of authority, i.e., the church, also diminished. Wolters describes some modern notions of a rationalized depreciation of tradition as a guiding force in society:

> Tradition is not a word or concept which is much in favour these days. We smile indulgently at the song extolling tradition in Fiddler on the Roof, but as heirs of both the Reformation and the Enlightenment we take a rather dim view of things traditional. We do not think of ourselves as tradition bound. It is in fact a mark of the modern man that he would rather regard himself as revolutionary than as traditional....The result of this has been that he has an inflated notion of his own ability to dispense with tradition. (1975,p.6)

In the Catholic argument against the Protestant principle of the primacy of Scripture (Sola Scriptura), the right of tradition to determine the interpretation of Scripture could only be based on the assertion that no adequate and universally acceptable interpretation could be derived from the Scriptures themselves. Parenthetically it should be noted that confessional Protestants are helplessly caught in a mighty contradiction: in principle they have repudiated tradition since the Reformation and have no real theological place for it in their self-understanding, but in practice they have been largely, sometimes wholly molded by it (VanEngen, 1985).

But was there a bit of an anti-traditional movement going on at the time of the Reformation, a kicking over the traces? Nicholas Wolterstorff, a professor of philosophy and a writer in the field of Reformed Christian education, responded to this question in an interview with this researcher:

> Oh, Yes! But they [the Reformers] also saw it as a recovery of Scriptural guidelines of the practices of the ancient church [the early Christian church]. Luther had thrown down this gauntlet, that tradition has internal conflicts and so it has to be only of man and cannot be of God. So scrap tradition; it's back to God's own book, namely Scripture. (Interview, November, 1987)

The Reformers were attempting to recover the guidelines of the early church. They were not attempting to begin day nouveau. Times had changed, the church had changed, and society had changed. But not everything was up for grabs. Reformers attempted to maintain what was deemed appropriate practice within the church. In some areas only certain correctives and modifications were applied (Report 44, Acts of Synod,1973,p.673). However, Calvin went farther than Luther. For example, whereas Luther cleaned up the mass a bit, Calvin was more thorough-going and purging in his reforming activity. In an attempt to distance himself from the highly visible Catholic Church practices, Calvin opted for a measure of anti-hierarchicalism, anti-mass, and iconoclasticism. Professor Sweetman, a student of the Christian faith and its interaction with culture, explains some of Calvin's unique sensitivities:

> Calvin in the Reformation throws out what is necessary to throw out. But he is willing to use a lot of things. He even threw out some things that he shouldn't have thrown; he threw out [church] organs because they were "the work of the devil." They were the work of the devil to prevent God's people from worshipping. People sat there listening to aesthetic concerts as organists really introduced songs with five or six minutes of playing--he suggests that at any rate. They played introductions to a piece and he asks, "What purpose is this? Only to let us see their skill. Consequently we can only use instruments which God had made: the human voice and no other. These other things are fine for the concert hall but not in worship." He has no problem with that "but not in worship." (Interview, November, 1987).

From a casual reading of history one does not normally think of Calvinism as a fluid ideology. In fact, many would ascribe to Calvinism a penchant for rigidity, prescription, fatalism, and dogma, unresponsive to the dynamics of a given situation, more readily disposed to respecting traditions and systematic thought. However, such a notion doesn't seem to reflect the teachings of John Calvin. A more thorough reading of Calvin leads one to see a practical dimension to Calvin's work. For example, commenting on the various offices of conferred authority in the church—what he called "extraordinary offices"—Calvin allows for revision of these offices "now and again...as the need of the times demands" (Institutes,IV,3,4). "Calvin's functionalism allowed him to be somewhat pragmatic and flexible, sensitive to the immediate situation, to the exigencies of the times" (Report 44,Acts of Synod,1973,p.683). The Genevan scholar, Andre Bieler, concludes his book, The Social Humanism of Calvin, as follows:

> Calvinism has never been enclosed in a rigid, absolute, and final definition of its tenets. Calvinism has always proclaimed that the only authority of the church is the Bible which witnesses to Christ who himself is the Word of God and the sovereign authority--the living authority to which the church is submitted. The church therefore never possesses a truth of her own. All the church can do is to let herself be led anew and be re-formed by this only truth which is the living Christ--the eternal Christ who by his Holy Spirit is acting in human history. (1964,p.71)

The Reformers understood the practical dimension of life that was culturally lost during the Enlightenment. An increasing reliance on reason gradually replaced the living faith of the Reformation. This resulted in a rigid, static dogmatism, and a dead orthodoxy. Some associate Calvinism with one of its later expressions, Puritanism, typified by both dogmatism and orthodoxy. Did Calvin have a penchant for absolutized definitions of right living? While some feel Calvinism was intrinsically oriented toward piety, this seems to run against the general grain of his thinking. Yet, to be sure, many followers of his interpretation of Scripture have indeed embodied strong strands of pietism. Godfrey, a teacher of church history, observes:

> In the early days of the Reformation there had been no particular tension between doctrine and life...Yet even early in the Reformation era, Protestants recognized the difference between "historic faith"--a

> purely formal intellectual assent to doctrine--and "living faith"--a wholehearted commitment to Christ. (1982,p.110)

Sometimes a particular casuistry--solving of particular cases of right and wrong--resulted in a "precisionist concern for exact legal obedience in the Christian life always carried with it the danger of legalism in later Dutch Pietism (Godfrey,1982,p.110). Casting a line forward in history, Godfrey says that, "Later Pietists of strong precisionist convictions tended even more to lose the balance between doctrine and life, putting excessive emphasis or rigorous living, while others over-emphasized the role of feelings and religious experience" (1982,p.111).

Calvin, a trained lawyer, articulated his world view as a result of careful study and analysis of the Scriptures, training in the humanities and Greek classics, and reacting to the abuses of the hierarchical church. Yet his epistemology of rational-intuition, (Henry,1976,p.76)--implying an inherent dialogue between reason, for example, and the mystery of God--sought to avoid a closed legalistic code or absolutistic theology. Mind working by reason alone cannot attain to truth unless assisted by the lumen Dei, the divine illumining.

> Calvin's view was that the Bible is recognized as the Word of God, not by logical deductions or by empirical observation and proofs but because the Holy Spirit testified to the believer that it is the Word of God, it must have final authority over all forms of knowledge as to man's nature and his relation to God, his Creator and Sovereign. (Reid,1982,p.43)

Calvin, a systematic thinker and writer, wrote the first edition of his Institutes of the Christian Religion--often referred to as The Institutes--at age 25. His Institutes is replete with expression of his rational-intuition. Of this, Reid remarks:

> Although some might accuse Calvin of being a rationalist, the fact of the matter is that he was logical in his thinking, seeking to avoid

> false deductions and analogies. Yet at the same time, he was quite prepared to acknowledge that he did not have all th[illegible]nswers, since he was dealing with God Himself. He was, therefore, always willing to draw a line and say, "Thus far and no farther." In this he showed a mixture of systematic logic and a sense of mystery into which he would not delve. (1982,p.43)

The Sovereignty of God

Calvin's second major tenet, the sovereignty of God, intrinsically builds upon his first tenet, the primacy of Scripture. The sovereignty of God is crucial to understanding Calvin's world view and its resultant recognition of the place of the individual within the functioning of the community. Reid defines the term:

> The material principle in Calvin's thought was the sovereignty of God. As the Creator, Sustainer, Ruler, Redeemer, God is sovereign over all His creatures and all their actions. This doctrine formed the basis of, and foundation for, all other doctrines. If any formulation of a doctrine tended to infringe on the Sovereignty of God, it was either reworded or rejected completely. (1982,p.43)

Calvin asserted that everything belongs to God; he insisted on the absolute sovereignty of God. Whether a peasant or monarch, an employer or employee, a citizen or magistrate, a person is simply a steward of God's creation. Under the aegis of this doctrine Calvin avoids a secular-sacred dichotomy. There is not dichotomy for him between Christianity and culture. Calvin in his major expose' of a system of theology and church polity, The Institutes, insists that God is not only Creator but also "a governer and Preserver, and that not by producing a general kind of motion in the machine of the globe as well as in each of its parts, but by a special providence sustaining, cherising, superintending, all such things which He has made, to the very minutest, even to a sparrow" (I:16:1).

Recognizing that God's sovereignty extends to every phase of human life or cultural activity--not just a person's private and devotional life--Calvin avoids the religious dualism. Webber explains:

> One immediate application of this view of sovereignty may be seen in Calvin's insistence that religion and daily life are unified. If God is sovereign over His entire creation, then there can be no separation of religion from daily affairs. Religion is not something alongside the rest of life. All of life and all human actions bear a religious character, because God is sovereign in every aspect of life. (1986,p.127)

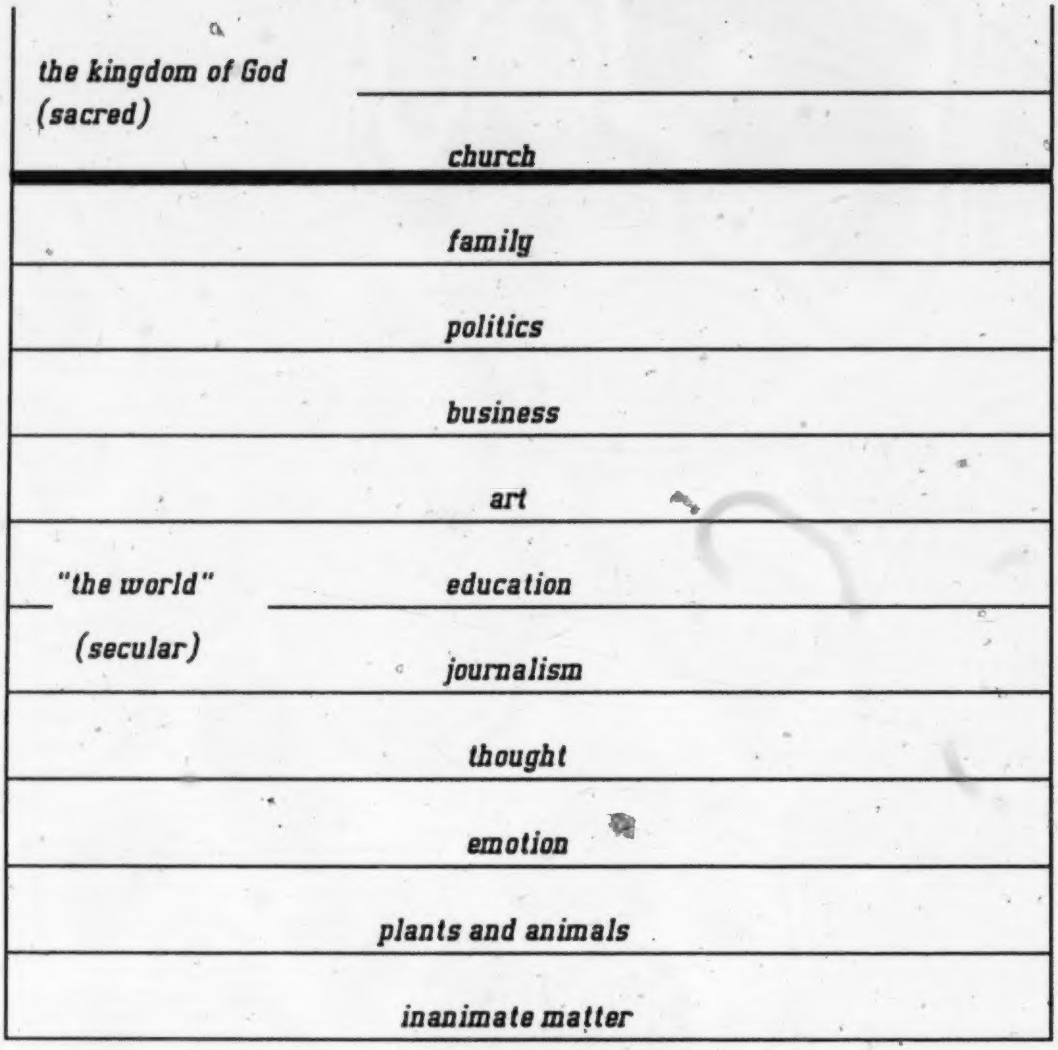
The Pervasiveness of Sin

While Calvin recognized the sovereignty of God over all of created reality, including all relationships, he understood the Scriptures to declare that the antithetical forces, the forces of sin and darkness, are constantly at work to establish the kingdom of "the world"--sin. This kingdom of the world "represents the very antithesis of the kingship sovereignty of the kingdom of God. This can best be illustrated by using diagrams included in the writing of Wolters' (1985,pp.66-69), in Creation Regained. In a somewhat tentative manner, all major areas of created reality are assigned a space. Each of these areas represent or approximate real distinctions extrapolated from Scripture--not some arbitrary human convention: "Church life is different in kind from family life because God created the church and family unique and different" (1985,p.66). Or, for example, educational life is different from political life.

Figure 6 represents an understanding of creation whereby the church and matters of "religion" represent the highest good or the kingdom of God--the sacred. The items beneath the heavy line represent "the world"--the secular. This would be the world view of Thomas Aquinas and the medieval church.

FIGURE 6

A MEDIEVAL WORLD VIEW



Adapted from: Wolters, Creation Regained, 1985, p.68).

The Reformers, Luther and Calvin, understood that Scriptures present matters in a much different light. "Both God and Satan claim the whole of creation, leaving nothing neutral or undisputed" (Wolters,1985,p.67). Thus our faith addresses every area of life. As sin affects business it also affects church, family, and politics. The dividing line between the kingdom of God and the kingdom of "'the world' cuts across every creational reality; it nowhere coincides with legitimate creaturely differences" (Wolters, 1985,p.67). A battle rages between these two regimes. (See Figure 7).

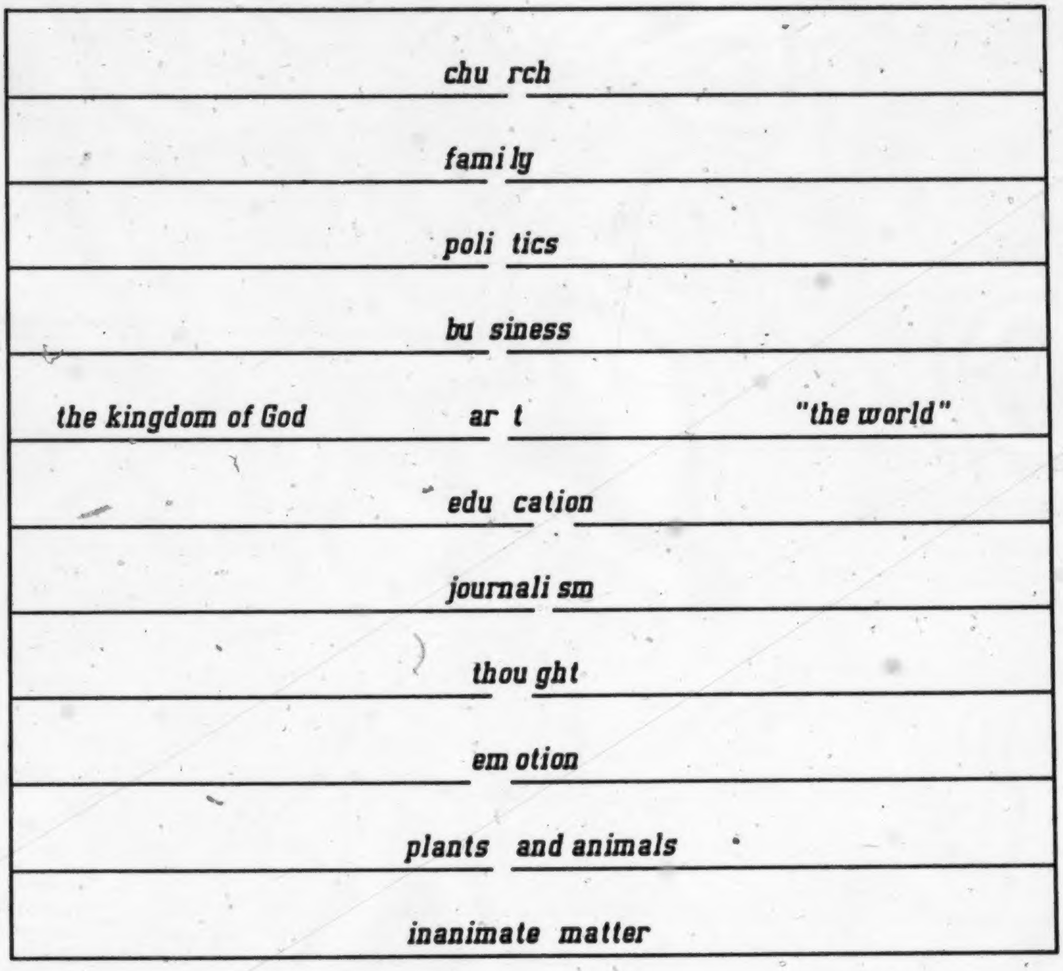


Figure 7: A Reformed World View.

Adapted from Wolters, Creation regained. Grand Rapids: Eerdmans, 1985.

The line is not a straight line but rather a jagged line. In some areas of life Christians have been more faithful and fervent in claiming created reality for God: greater integrity exists. Other areas Christians have not made any inroads or perhaps have demonstrated no effort. Wolters says that the jagged line "moves":

> wherever family life, for example, grows in obedience and conformity to God's creational law, there the kingdom advances and the world is pushed back. Wherever the spirit of humanism secularizes human thought, there the kingdom of God loses terrain and is taken captive "through hollow and deceptive philosophy, which depends on human traditions and the basic principles of this world rather than on Christ" (Colossians 2.8). It is even possible that I might experience dramatic liberation by Christ in one part of my life (my emotions, perhaps, or my family life) while another remains sadly secular (my thinking, for example, or my church involvement)....The opposition between light and dark...obedience and disobedience manifests itself everywhere. Nothing is "neutral" in the sense that sin fails to affect it or that redemption fails to hold out the promise of deliverance. (1985,p.67)

"It is one of the givens of the Reformation that it put God back into the common life and into the work-a-day world of man" (Stob, 1978,p.59). Reformers such as Zwingli, Luther, and Calvin, recognized that religion is not merely one area of existence, but the whole of it; one meets God not merely on Sunday or in church but on every day and in every honourable vocation or activity. Henry Stob, a Reformed philosopher, explains further:

> The Calvinist knows of no "religious" life discontinuous with that which he lives during waking hours on every working day. He recognizes nothing as legitimately secular or profane; he allows no moment undedicated to God's praise, no realm unsanctified by God's presence....What he wants is nothing less than to love God with all his heart and soul and mind, everywhere and always, on every road, in every task, and at every hour. (1978,p.60)

Perhaps the insertion of an example would assist to explain how the sovereignty of God and the brokenness of sin reaches into one area of created reality: economics. A Christian view of economics would have to include a thorough understanding of how economics serves humanity, and how it impinges and violates humans and the creation. It would also consider how to honour God and love one's neighbour in economic matters. Goudzwaard (1975), a Reformed scholar in this field, adds that both parties in a business deal, for example, should benefit without anyone or anything else suffering from the transaction, and, secondly, the economic considerations must not be dominant to the extent that other areas of life such as family relations or environment or human health, justice or dignity in work are suppressed and prevented from fulfillment in the lives of people and nations. Biblical norms are understood to be guides to happiness. Norms must be given priority before acting and they must direct activity. Simply stated, economics provides for basic needs, but "because of the radical nature of human fallenness, the structure of economics have been altered to the extent that money may become no longer the servant but the master" (Webber, 1986,p.272). Webber continues:

> A person may become controlled by the power of money. He or she may make its acquisition the goal of life. Money and material possessions become a thing of ultimate value. The whole course of a person's life may be ordered in the service of money....Jesus confronted the power that money and material possessions held over people....
>
> The powers of materialism, sensualism, greed, war, hate, oppression, and injustice are not to rule the Christian; wherever they express themselves, they are to be fought. (1986,pp.272-273)

Perhaps it is as someone once said: "I can tell more about your faith from reading your cheque-book than your prayer-book."

Priesthood of All Believers

Luther and Calvin also sought to reform the church by proclaiming a New Testament vision of the priesthood of all believers, the third major tenet. Hans Kung observed that the doctrine of the universal priesthood of all believers "dawned on Luther like a great intuition" (Kung, 1968,p.122). DeMoor (1986), an authority in Calvinistic/Reformed polity, notes that from "the second century on" this doctrine "was definitely overshadowed by an increasing clericalization" (225). "Office"--understood as "task" or "function"--was understood by the Reformers to be indeed a desirable catholic notion--universal office-sharing--whereby the idea of "office" is "primarily committed to the whole church, and that the task of ministry is assigned to all believers, not simply to a special, professional class" ("Report 44",Acts of Synod, 1973,p.686). This should not be construed to imply that the church functioned normatively without leadership. Rather, Luther viewed those who had a special leadership role in the church to become "the other priests' workmen, servants, and officers" (Werke,VII,p.633). Consequently, an office of authority denotes function rather than position or status as Luther resisted any definition of office "in terms of status, authority, privilege, or dignity" ("Report 44",Acts of Synod, 1973,p.682).

The New Testament, for example, knows of no class of priest other than the total number of those who constitute the church (cf. I Peter 2.9: "But you are an elect race, a royal priesthood.") Spiritual power and grace are available for the laity. The Reformation involved, among other things, a reaction against an elevated priesthood, and the accompanying hierarchical development. The task of ministry was assigned to all believers, not simply to a special, professional class.

At this juncture Luther and Calvin took some distance from one another. The Reformation, especially in the Calvinistic form, aimed to return to relevant biblical living in the Hebraic sense: the Old Testament sense where faith and "doing" were synonymous. VanDyk elaborates further on the distinction between the Lutheran and Calvinist Reformation direction:

> The Lutheran Reformation meant a liberation of the individual Christians from the slavery of the...institutional Church. Yet, at the same time, the area of cultural power, such as state, education, science, etc., was largely left in the hands of the humanists.

> In contrast, Calvin's Reformation was much more radical, much more thoroughgoing. He senses that Christianity is more than its manifestation in the institutional church, more than a matter of theology. Consequently he established a Christian state and a Christian academy in Geneva, the stronghold of the Calvinists. (1972,p.82)

The Transforming Agenda

With all believers having office, authority, and responsibility, Calvin implies that faith directs all aspects of one's life. One must constantly seek to make life evermore "Christian." This is sometimes referred to as a conversionist or transformational motif. H. Richard Niebuhr, in his classic, Christ and Culture (1951,p.217), describes a similar understanding of Calvin:

> Calvin is very much like Augustine. The conversionist idea is prominent in his thought and practice. More than Luther he looks for the present permeation of all of life by the gospel. His more dynamic conception of the vocations of men as activity in which they may express their faith and love and may glorify God in their calling, his closer association of church and state, and his insistence that the state is God's minister not only in a negative fashion as restrainer of evil but positively in the promotion of welfare, his more humanistic views of the splendor of human nature still evident in the ruins of the fall, his concern for the doctrine of the resurrection of the flesh, above all his emphasis on the actuality of God's sovereignty.

The transformational or conversionist model, referred to in Chapter One in Niebuhr's typology (See Figure 3), seeks to realize a world view within some distinguishing assumptions. The conversionist model assumes that the structures of life can be "converted" and changed. The "transformationalist advocates an optimistic position toward the world as central to the Christian conviction about history and life. This does not mean that all who affirm this model agree about how and when the church [the broadly defined assembling of believers] will change the world. There are decided differences of opinion about this. But the hope for a transformed society remains the same" (Webber, 1986,p.124).

Calvin refers to this mandate for all to respond everywhere as calling, a term broader than vocation but inherently includes vocation. Knudsen, a researcher in the area of Calvinism as a cultural force, makes the following observation:

> Calvin's view of calling, whether it be to activity in the sphere of the home, the state, teaching, or the church, always displays these two facets. There is, on the one hand, the idea that all of life is response to the universal call of God, whose sovereign will embraces all things and whose providence extends to every minutia of human existence. There is, on the other hand, the companion idea that human response is channeled by specific callings, so that each has his [or her] place and performs his [or her] function within a body. (1986,p.25)

But a vocation is "Christian" not because of one's particular field, some ascending hierarchical scale of sanctified callings, occupational interest, or even specific tasks, but "because of how we make basic decisions and do our work as Christians in our particular situation....A vocation is `Christian' if it permits an individual to use the gifts that God has given him or her to further truth, justice, mercy, and love" (Frey, Ingram, McWhertor, & Romanowski, 1983,p.85). Extending a blessing or doing good then is not just a clerical action but the universal office of all believers. Calvin asserts that God calls Christians to a form of "holy humanism" or what Mouw entitles "holy worldliness" (1980).

Calvinism intrinsically then calls for reform, the on-going human task for all whether they consciously agree to it or not; humans have responsibilities to and for one another whether they agree to it or not (Allen, 1984,p.40). Reform and renewal become the Calvinist's marching orders. Contemporary culture must be confronted: integrated where appropriate and redirected where inappropriate. "The status quo is never acceptable. Every `establishment' needs internal renewal and structural reform. In this sense the Christian may never be satisfied with the achievements of any given economic, or political, or generally cultural state of affairs" (Wolters, 1985,p.78). This mandate directs not just a few people in the Christian community, rather it is catholic or universal.

It follows then that notions of special or elevated professions do not comport well with Calvinist ideology. Calvin goes even further when he affirms that God gives His gifts such as scholarship, creativity, insight, skills, artistry, technologies, to all humankind and it is the responsibility of Christians to "transform" these gifts to promote truth, justice, mercy, and love. In other words Calvinists can and must learn from and integrate into the world-wide human community, avoiding exclusivism, isolationism, anti-scholasticism or elitism. Knudsen, referring to Calvin's works says:

> God's good gifts are spread abroad, without any special favor to those who are of the household of faith. Truth, which is present by the influence of the Holy Spirit, must be embraced, therefore, wherever it is found...God has, by His common grace, kept embers burning of that which answers to His Creator-will. Thus it is possible to understand that there are even brilliant accomplishments of the human spirit among those who have in their hearts little or no place for the teachings of the Word of God. (1982,p.19)

In his Institutes Calvin describes an overall world view that certainly keynotes the sovereignty of God and also recognizes the tasks in which humans involve themselves in a "priestly" manner as mediators or reconcilers, bringing all created reality back to God. Calvin declares:

> There cannot be found the least particle of wisdom, light, righteousness, power, rectitude or sincere truth which does not proceed from Him and claim Him for its author: we should therefore learn to expect and supplicate all these things for Him, and thankfully acknowledge what He gives us. (1957,I.2.1)

The priesthood or universal office of all believers accords well with Calvin's teaching of the sovereignty of God. According to Calvin, God created humans in His image and as His image bearers: as mirrors and as representatives of God. Humans as representatives with a divine calling to do

God's will in creation act as tools in His hand. Humans, as image bearers and social beings, find fulfillment in life through creationally intended relationships with others and with the creation. Within these relationships people have opportunity and "response-ability" to do the will of God, to express in concrete and tangible ways their obedience to the Creator.

Communion of The Saints

The universal office of believers intrinsically requires the recognition the place of the individual--always within community--but nonetheless, the need for individuals to respond faithfully in all their activities. According to Calvin, God calls people to live in solidarity with others, the notion of communion of the saints. This communion requires not stifling uniformity of thought but the common disposition to work together and serve one another: the "attitude" of Christ. An inscrutable chemistry exists; the Christian community functions as a unity, i.e., as a body made up of many parts. Servanthood (serving) becomes a way of life for Christians both individually and corporately--both in formal organizations and informal structures. They must reject both individualism with its emphasis upon the ultimate value of the one person, and collectivism with its emphasis upon conformism. Rather Christians serve as individuals within community remembering that there is one "master" over all--God. Thus the purpose of economic goods and work, for example, in the context of Calvin's world view, is the service of God in society. John Calvin said humans must be rerooted in Jesus Christ, and, so God's fruit or image, reflect God's goodness in their praying, painting, buying and selling; in every activity of life.

The Protestant movement implied a direct response to God--the office of all believers. In contrast, members of the Catholic church of that day, largely in muted tones, exhausted their role in obedience to the words on whims of an infallible hierarchical clergy. However, it seems this hierarchical authority structure had one very significant benefit: it maintained a unified church. The Reformation church, taking deliberate distance from the security of a well-established and defined hierarchical church, began from its inception to splinter. What would now unify and direct Protestant thought and action? According to John Olthuis, this newly found freedom begged the question, "If the institutional church doesn't tell each man what to do, doesn't each man end up doing what he thinks is right in his own eyes?" (1972,p.226). The secularized fruit of the Renaissance was ripe. Perhaps Reinhold Niebuhr was correct when he said the more imagination develops the more diversity is allowed. Chaos is the perennial peril of freedom. Once freedom is established, diversity proliferates (1944,pp.121-122).

In the subsequent history of Protestantism, a lamentable saga of fragmentation, one readily perceives the Renaissance conceived, intrinsic tendency toward the morass of independentism. The subsequent history of the Catholic church concomitantly with it hierarchism, sustained far greater unity--at least until the late 20th century.

Calvinism and Governance

Calvin, discharging his gifts and exercising his office, sought to reform the governance structures of his day. His ideas on governance build further upon the main tenets of his teaching already discussed in this work: the primacy of Scripture, the sovereignty of God, the priesthood of all believers, and the communion of the saints. Calvin proposed and attempted to establish a "reformed" system of governance. Wolterstorff explains it this way:

> ...a distinctive form of church governance...emerged there, both in theory and practice. That form of governance supposes that the people constitute the church--not the clergy to whose work the people are then invited, but rather that the people constitute the church. For example, the liturgy is their action and not the action of the priest to which the people are invited to attend. God's selection of office holders goes by way of the people's election and then they, office holders, speak with authority. It's not that they are just switchboard managers there for whatever the people happen to believe. In many instances the [church] council is not obligated to go by the congregation's wish on matters. They speak with authority even though they are elected by the people. The new blend is very different from Catholic understanding and also Anglo-Saxon Evangelical understanding and even the Lutherans.
>
> The real essence is the conviction that the council speaks with divine authority; it's not just chatter on their part and good advice, etc. Yet I doubt if they chose that form of governance because it just made good sense but, rather, I think they chose it because it was mandated by Scripture. The church is the people and yet the minister and council speak with divine authority--the blend of the two.(Interview, November,1987)

Gordon Spykman, a recognized scholar in the area of faith as it interacts with culture, also makes some observations regarding the principal conferring of authority at the time of the Reformation. He states:

> The Reformational notion of authority is basically this, that authority is for service. This is a key notion. I'm now talking normatively, not necessarily historically. The ideal the Reformers tried to recapture was the biblical notion that authority is for service. It's not for self-aggrandizement, it's not for pushing people around, it's not for pride or prestige, it's not for might and power, but service. Of course, at that point you meet a kind of delicate, dialectical balance. (Interview, November,1987)

Spykman goes on to explain that dialectical balance. To say that "office equals service" must incorporate some notion that there exists an authority dimension in office too:

> "It's not just kind of turning yourself over to people....Service without authority becomes flabby and arbitrary. Authority and service need to go hand in hand....One needs some sort of authority, some sort of responsibility, to carry out the mandate of service. Trying to serve without it is empty" (Interview, November,1987).

Abraham Kuyper, a late 19th century Dutch Calvinist/Reformed theologian, politician and academic, in his six Stone Lectures delivered at Princeton University, describes Calvin's teaching on human interaction, cultural response and norms for authority as follows:

> ...Calvinism made its appearance, not merely to create a different church-form, but an entirely different form for human life, to furnish human society with a different method of existence, and to populate the world of the human heart with different ideals and conceptions. (1931,p.17)

Later in the same lecture series Kuyper declares the scope of the impact upon human life as it was to be lived immediately coram Deo, cum hominibus, in mundi, i.e., "before the face of God, with others, and in the world." Kuyper says:

> If Calvinism places our entire human life immediately before God, then it follows that all men and women, rich or poor, weak or strong, dull and talented, as creatures of God, and as lost sinners, have no claim whatsoever to lord over one another, and that we stand as equals before God, and consequently equal as man to man. (1931,p.27)

The implementation of such a world view has significance for authority and on governance models. There can be little doubt that while Calvin had discovered the Scriptures anew, much of his thinking reflects a reaction against much of the governance structures afield in his day. The church embodied a powerful hierarchy, its support or ancillary institutions responded to this hierarchy and had to fit into such an organizational schema. Calvin observed the institution of the hierarchical church as supported and maintained by people of privilege: kings, bishops, aristocrats--people often associated with hierarchical structures (Duvergen, 1972,pp.44&47).

What defines a Reformed notion of authority? Henry DeMoor describes the

Reformational notion of conferred authority as follows:

> What I have discovered is that John Calvin, for instance, thinks much differently about that [authority of office] than many people do today. What we talk about today in our circles especially is a notion of authority which I would describe as autonomous authority or authority that one receives in order to be a leader...apart from who confers that authority upon people. So then the exercise of that authority is the way I exercise it. It's kind of like a father who says, "I have authority over my children and they will just have to do what I say or refuse to do what I say they may not do." That authority is intrinsic to fatherhood and not extended to the father by the God who gave him the children in the first place and said, "You raise them."
>
> I looked at John Calvin again to discern whether he had that kind of stewardship attached to his notion of authority as in the way St. Paul talks about it: you are not leaders...without having to constantly answer to God that you are leaders. This kind of authority has built-in accountability and responsibility.
>
> I discovered that John Calvin is really very interesting on this score. His whole argument in Book IV of the Institutes begins with the idea that Jesus Christ is the person who is the office bearer or the shepherd of the church. He's the only one; he's the only bishop there is. Then he proceeds to talk of Christ working among us as a church like a workman using tools. The tools are the office bearers. We are merely instruments, the tools of the workman which is Jesus Christ; he uses us. What it means is that Christ does not delegate authority to people the way we think of delegated authority. What it means is that Christ retains his presence in the church and only uses people in certain leadership areas to do what he wishes to accomplish through them.
>
> My conclusion is that to the extent that you are doing the Lord's work,...to the extent that you are maturing them [people] and leading them,...to that extent you have authority. If you presume to take it upon yourself, to start leading people in absence of the Lord Jesus Christ and think you have authority in his absence, you're presuming too much. The church is not a democracy or an aristocracy but a christocracy.(Interview, October,1987)

DeMoor later described some of the building blocks and their joining mortar which constitute a Reformed governance structure. He elaborates further:

> In a Reformed notion of governance is the idea of **collegiality** and **accountability**. People are accountable to one another and are collegial among one another in the sense of doing things coram Deo, in the presence of God. This involves the togetherness of the vertical dimension (accountability) and horizontal dimension (collegiality). This implies a mutual accountability. The ability to have your own

stances and the embodiment of those stances judged not only by others but together with others by the Word of God. That's unique to the Reformed tradition and it's something we're losing.

Most important in all of this is that we recognize what has traditionally been called the deliberative nature of our church governmental assemblies. True deliberation in the historic sense has always meant something different than what we mean by a parliamentary or democratic deliberation. Parliamentary and democratic deliberation is usually a question of certain people presenting their vision and defending it as articulately as possible, going into debate with others and "may the best man win." In the end a vote is taken and you have decided on the basis of what has made the most rational sense. That's the sort of Cartesian political theory that we have in Congress and Parliament.

In that sense, only the vested interests of those who have a vision, those who have an opinion, or those who have something to contribute are taken into consideration. It seems to me that even at a governmental or political level that it is not acceptable; no one seems to be concerned about what God might want of us. That might be the higher calling we all share even though we don't like to do some things. We might be called to do the politically difficult thing to do, a principle that we ought not to sacrifice just to stay in office. The whole system is corrupt in that sense. Everybody is always trying to save their own rear ends. Nobody is specifically concerned about what the mandate of the government, for example, is to do: to do justice and to balance the rights of people.

It's the same kind of phenomenon that takes place in the life of the church. The liberation in the church ought to mean and has meant historically, that people come together with their different insights, they come together from out of their own practice of ministry [universal office] with all of the experiences that they've had and from their own point of view they have a notion about what we ought to do in the future, what the course ought to be, and what decisions we ought to make. Before they decide, that they put it to a vote, as it were, they sort of communally examine one another's notions. Not only that, they seek in doing that to decide which course of action most clearly reflects what the Word of God would indicate. Or that the leading of the Spirit would indicate, after the fashion of Acts 15.

That's what I mean by the deliberative assembly. There is not only an accountability to each other with an awareness that we are all accountable to the Lord in the end. When you look at Acts 15 what you see is that Jerusalem probably had a vested interest in not having the gospel preached to the Gentiles by not baptizing them. Whereas Antioch may well have had a different notion. Jerusalem may have had a vested interest in having Gentiles circumcised. Antioch may have had a different notion on that. The point is that they all together searched for the way the Spirit was leading the church. Finally they decided even against the vested interests of the most powerful congregation at that particular assembly. It seems sufficiently apparent that the Lord

> was leading them in that direction inevitably. (Interview, October,1987)

The Reformers attempted to give concrete cultural expression to a biblical vision: life, a total response to the Word of God, includes institutional governance. Reid observes that Calvin "did not write merely for academics nor were his writings mere academic exercise. He was a practical man who believed that thought must produce action. In Geneva, he sought to establish a city that would manifest in its way a culture that recognized in all its activities the kingship of Jesus Christ" (1982,p.51).

Calvin in his day, like Calvinists today, nonetheless had to seek to live with integrity, integrity resulting from an intense dialogue with the norms of Scripture and the forces of modern culture. Calvin in the discharge of his leadership and governance activity constantly implies purposive reflection; faithfulness requires a response of the total person (not just rationality) to the total situation (not just economics or politics), including the norms of Scripture, an awareness of history, and even an anticipation of the future. Spykman shares some decisions confronting Calvin and Calvin's responses:

> There were Protestant, Reformed Christians in Poland at the time of Calvin who wrote him, saying they were being compelled by circumstances there, Poland being predominantly Roman Catholic, to adopt an Episcopalian form of church government. Calvin responded saying that, while he didn't think that this was the best form of church government, they might have to live with it for the time being. Since they couldn't change the circumstances, they might have to adapt themselves to it. But don't call it normative. It may mean settling for second best for the time being.
>
> There was also the case of immorality in the church: drunkenness, sexual immorality, etc. Calvin said, "Look, I don't approve of such behavior. But is the Word being preached? Are the sacraments being rightly administered? Then don't break up the church over that." Frequently he says, "I'm not a stickler for words; don't break up the church over that."
>
> Nevertheless, Calvin at times violated the best of his writings because apparently he thought, "If I don't put my foot down, the whole Reformation movement is going to blow to pieces." I think Calvin felt at that time that the entire Genevan experiment might get lost. Geneva

> was a unique phenomenon. It stood pretty much alone against pressures both inside and outside. I think Calvin felt pressured to use measures which were not in keeping with his principles. (Interview, October,1987)

Understandings of authority also applied to schools run by confessors of the particular world views. For example, Stob observes that the strong Catholic church continued to dominate societies where it had accrued significant influence. Continuing the ethos that "in Roman Catholic countries not only the State herself but her cultural and educational agencies are often dominated by the Roman Catholic Church" (1955,p.5). Educational systems are part of the political and ideological framework of a nation. Historically, even absolutist governments like those of France and Austria left schooling largely to the Catholic orders, which, of course, cooperated with the regime but were influenced by the Vatican (Ulich, 1965,p.7).

Perhaps Stob would amend that observation regarding the sustained domination of the Catholic church now some 30 years further down the road in our secularizing age. Ann Roche Muggeridge (1986), a Catholic with a particular conception--perhaps nostalgic and pristine--of the Catholic ideal, describes the contemporary Catholic church as being "in ruins." Her lament catalogues the following evidence: Vatican II has eroded the orthodox Church's authority, reflecting Protestant anti-dogmatic and anti-hierarchical principles. She sees the current emphasis upon dialogue and collegiality, for example, as an attempt to remove authority from "a divinely designated hierarchy."

The Rise of The Modern State

Secularized humanism, the movement which arose with the Renaissance, came to maturity during the 17th and 18th century Enlightenment. This humanism asserts the sovereignty, the autonomy, and the creative freedom of self.

After the Protestant Reformation destroyed the unity of the Christian church in Europe, the strenuous efforts to heal the breach as well as the secondary splits within Protestantism itself had collapsed, those concerned about the stability of European civilization, including Descartes, sought for some other basis for it than a common church. They resorted to Reason and effectively pursued various expressions of individualism. After the middle of the eighteenth century the situation had changed. "All authority that demanded recognition and obedience had to answer first the foundational question: `By what right do you demand my obedience?'" (Bavinck, The Certainty of Faith, 1980,p.8).

To realize the freedom necessary for individual expression, to fulfill the need for order, and to replace the void left by the displaced church, a strong cultural shaping institution in the lives of people in the Reformation era, the seeds for the modern state were sown. Various models were attempted. In measure, says Arthur Holmes, "it was this Christian heritage in the Renaissance humanism that stressed the value of the individual and his liberty in contrast to the absolute authority of church and state" (1983,p.10). Pursuing one particular strand of thought regarding the development of modern political arrangements, some have argued that the new mode of church governance, of people elected but still having authority, was an important development in the rise of democracy (Wolterstorff, Interview, November,1987).

Even if caught up in the extreme individualism typified by the French Revolution, the drive and demand for individual freedom was one of the birth pangs of the modern democratic state. Stob observes that the Reformation, building upon the Renaissance, facilitated the rise of the modern state—an already growing phenomenon—as many civil leaders were increasingly flexing their muscles and testing and expanding their spheres of influence. They were awaiting the opportunity to shed the yoke of the church of the state:

> The Reformation had been made possible by the support and protection of the civil State, and was often achieved only through the agency of the civil government. The result was the substitution of another form of authority, that of the religious State, guided if not governed by the Church....The State now dominated society, and the Church was subservient. The increasing secularization of the State resulted in a lack of willingness to serve the religious ends of the Church, and in the use of education by the State to serve ends congenial to itself and to the society which it governed. As a result, education became more exclusively under State control, and itself became secularized in the measure of the secularization of the State. (Stob, 1955,pp.4-5)

The functioning of a powerful state would equally concern the Calvinists as much as their earlier misgivings about the powerful church.

The Rise of Universal Education

In countries where Calvinism was a significant or dominant force, both the church, and daily lives of its members sought--sometimes awkwardly, crudely, and imperfectly, to be sure--to embody a lifestyle that acknowledged the sovereignty of God over all of life. [Perhaps it is as Hesselink confesses: "...there is no denying that the special gift of the Reformed tradition has been its theology, not its `saints'" (1983,p.74).]

It follows that if every human was to fulfill his or her response to the Sovereign God, he or she would need to be enabled to do so. One of the obvious enablements was literacy. Calvin spoke of learning as "a public necessity to secure good political administration, sustain the church unharmed, and maintain humanity among men" (1957,II.2.13). "One of the first things Calvin did to promote the Reformed faith was to establish the academy in Geneva" (Sweetman, Interview,November,1987). William Spoelhof, a college administrator, historian and Christian educator, concludes:

> Wherever the religion of Reformation took hold, schools in various branches of the Reformation were established because of the close connection between literacy and religion. There is a very close connection of knowing intimately Scripture and religion: a connection between expanding into God's whole creation—an obligation laid out to us by the Cultural Mandate—to develop as much as possible which must be done because of our religious obligation. This is not necessarily the obligation of the church itself but the obligation of the constituency of the church. (Interview, November,1987)

School Governance: The Abiding Question of the Locus of Control

In the Middle Ages the Church operated the only available schools. After the Protestant Reformation the churches became intimately involved with schooling as they deemed literacy to be directly linked to the promulgation of the faith. Not until 1800 A.D. do states establish day-school education. Today, however, the predominant model of schooling in the world is the political model; the state not only legislates minimal attendance and educational standards, but owns, finances, and operates most schools. In fact, most modern states assert that schools serve as an integral arm of government's public policy.

With the advent of or the stirrings for the modern state, displacing the heretofore dominant church and responding to the call for protecting the rights of individuals, nations sought to develop a sense of identity premised on a different world view. The modern state opted increasingly for secularization. A world view directed by the medieval church became displaced by a world view directed by the modern, secular state. Dooyeweerd (1968), a Dutch philosopher with particular insight into the roots of Western culture, records two rival theories concerning the rise of the modern state. First, there is the widespread state absolutism of our day, in which the dominant state claims sway over every aspect of society as the sovereign source of law and order. Second, there is the anti-state absolutism of the absolute individual. While the two remain in dialectical tension, both promote a secularized society.

Parents and those responsible for school governance often confronted either the prevailing winds of secular social thought blowing across these emerging states or sometimes directly confronted, sometimes successfully and sometimes unsuccessfully, the powerful blasts of the modern state seeking to forge nationhood and promote a national future. Ulich, while seemingly subscribing to a definition of the powerful modern state, puts his finger on a basic contention:

> Ultimately, a nation is a faith. A superior loyalty above minor loyalties, a sense of identity despite differences, must keep the people together like a chain that holds firm though it contains links of different size and colour. If this faith is gone then the nation is also gone, even though it continues to exist legally.
>
> Hence, imbuing the young with a uniting faith and tradition and placing them within a meaningful continuum--in other words, rooting the national future in the national past--this is what a people asks its schools to do. (1965,p.8)

Similar expressions of this national faith or identity emerge today. For example, as the Province of Alberta sought to enact a new School Act that will take it into the 21st century, a number of comments expressed in the Alberta Legislature demonstrate some abiding commitment to the dominant state ideal:

> Now, let me make it clear that I don't oppose the right of parents to send their children to private schools; in fact, I am supportive of that right. But I believe that is a private obligation. It does not serve public interests--indeed, it is contrary to the public interest--and those parents should pay. (Mr. Chumir, Alberta Hansard, June 13,1988,p.1671)

> In any kind of organized society the rights of the state have to come first. That's why you have a public education system. You have to define the kind of society you want to live in, and the educational system that you have which is supported by public funding must contribute to the realization of that state. (Mr. Pashak, Alberta Hansard, June 28,1988,p.2123)

Those concerned with Christian school governance wrestle with the dominating influences exerted by the powerful modern state and by the often "silent" parochialisms of the institutional church community. A Christian school by definition, in order to maintain integrity with the tenets of the Reformed faith, cannot be dominated by either. Administrators and trustees must seek a "fit" into contemporary society recognizing the legitimate ideals of the state and the church. Christian education while supportive of broader state objectives must sense something of the powerful potential of the state to supplant the primary objectives of the school. Education involves more than literacy; it also involves more than "saving souls." Stob makes this observation:

> A Christian education, subject to no authority other than the Bible and the convictions of those who believe in the Bible, becomes possible only in a civil State free of the totalitarian control of either the Church or the State...Christian education became possible, therefore, only through the establishment of private or church maintained schools in a free, democratic state. (1955,p.5)

Christians from the time of the Roman Empire to the present have often been nervous about state involvement in education. They have, in fact, been of mixed opinion about the role that schooling should have in the lives of their children. This is because schools have always been instruments of cultural formation: they have been inherently designed to socialize young people and to induct them into the ways of their culture. And Christians, including those who are particularly responsible for the governance of

Christian schools, have historically had difficulty in coming to agreement about how the school program should relate to their culture.

Those responsible for the operation of schools which seek to accommodate a Calvinist/Reformed world view see the "Christian school as an important cultural instrument furthering the redemptive work of Christ in society by preparing children to take up their full-orbed calling to be culture transformers in Christ's name. This has been at the heart of the Calvinistic day-school movement" (Bruinsma, 1984,p.6). It follows that school governance must both reflect and accommodate this ideal while seeking to live as acrimoniously as possible within the state ideal.

CHAPTER 4:

THE DEVELOPMENT OF CHRISTIAN SCHOOL GOVERNANCE

Souvereiniteit in eigen sfeer: "Sovereignty within its own sphere" (Guillaume Groen van Prinsterer, 1801-76).

"In our isolation and in our independent action lie our strength and our prospects for the future" (Klaas Schoolland, 1911).

"In the total expanse of human life there is not a single square inch of which Christ, who alone is sovereign, does not declare, 'That is mine'" (Abraham Kuyper, ProRege,1911).

Calvinism blossomed in Geneva but took deep root in the Netherlands. In the course of time Calvinism, also called the Reformed faith, evolved into a world view that spawned the Christian day school movement. The North American version of the Calvinistic/Reformed Christian (CRC) schools emigrated to this continent after a rather stormy childhood beyond the Dutch cradle. Yet many family resemblances remain. Reformed Calvinism "is Dutch in character--affected by Dutch history, by the spirit, temperament, national characteristics, and experiences of the Dutch people" (Stob, 1955,p.13).

Long before coining the term "Protestant" in 1529, the essence of Protestantism appeared in the Netherlands. A number of significant events in these Lowlands of northern Europe shaped the Dutch Calvinist world view. Any discussion of the formative historical events reveals many intense struggles. The story of the orthodox Dutch Calvinist runs true to form. First, they experienced the torments inflicted by an external group. Later, they experienced the torments inflicted by those with a very similar world view. The story of the Dutch Calvinist is the story of struggle. For example, the Reformation and the Counter Reformation precipitated a series of struggles between Catholics and Protestants. Sometimes there were struggles between some Protestants and other Protestants.

As already alluded to, one of the banes of historic and modern Protestantism was its rampant fragmentation and sometimes factious nature that separated various Protestant groups and also resulted in political boundaries and protection for various identifiable faith groups; there was little unity. Some of the fragmentation can likely be attributed to an abuse of the prominent place Protestants assigned to individual responsibility.

Nonetheless, an evolution of sorts takes place in the Netherlands as Stob notes:

> Lutheranism rapidly took root in the Netherlands. Other Protestant groups also found fertile soil in which to take root despite fierce resistance and repression under the aegis of the Spanish monarchs Charles and his son Philip II. (1955,p.14).

Stob (1955,p.14) notes that Philip II declared he would rather "lose all my States and a hundred lives if I had them, rather than be the lord of heretics."

A strong Catholic presence continued in the Netherlands after the Reformation. While its membership remained faithful to historic Catholicism, they, nevertheless, expressed more hostility toward the presence of the foreign Spanish occupiers--albeit Catholic. As a result, a somewhat "critical" Dutch Catholic allegiance toward the international Catholic Church emerged. (Many would aver that this "critical" Catholic allegiance continues into the present age as typified by a somewhat "maverick" character, e.g., Edward Schillebeeckx.)

In this crucible of conflict and repression the emerging churches, including Calvinist, gave expression to their faith; that cultural milieu influenced expressions of identity and unity, which include definitions of authority and governance. Sweetman says: "The Spanish occupation of Holland certainly flavours the Reformed Standards [the three "creeds" of Reformed theology: the Belgic Confession, the Heidelberg Catechism, and the Canons of Dort], including anti-hierarchical notions, possibly anti-popish, anti-mass, and iconoclastic. There was a real people's movement that goes on, a rebellion of the people" (Interview, November,1987).

The Triumph of Calvinism

Lutheranism, Zwinglianism, and Anabaptism--all various branches of the Reformation--preceded Calvinism on the Dutch scene. Calvinism's devotion to spiritual and political freedom propelled it into a position of leadership and later dominance. Eeingenburg, in a history of the Reformed movement that migrated to North America, says that:

> Calvinism provided that kind of evangelical religion able to steel the nerves of a persecuted and hunted people. Its emphasis on the absolute sovereignty of God and the doing of His will at all costs, was precisely what this dread hour in the Netherlands required. (1986,p.19)

Stob (1955,p.14) concludes the Spanish "repression did not succeed in killing off the Reformation movement, but gave stimulus rather to a vigorous struggle for independence which became in large part identified with the Reformation movement." In the early stages of the Reformation or Dutch struggle for independence there was no effective movement

> ...much less organized for the achievement of a common objective. There were...at about 1540--the Lutherans, the Anabaptists, purged and united under the salutary leadership of Menno Simons [formerly a Dutch Catholic priest whose later followers are called Mennonites], evangelicals influenced by Bullinger, a few radical groups, and as well the growing body of Calvinists. In the course of time the Calvinists became the dominant religious group and the bearers of the Reformation standard. (Stob, 1955,p.14)

Early Governance Questions

In this cultural milieu, some early questions of governance ascended to the stage. Webber explains one of these sectarian positions or world views relative to institutional authority or governance. At the time of the Reformation the Anabaptist viewed the institutional church as having become corrupted with the Constantinian Settlement (A.D.324):

> when Christianity was declared to be the state religion. This event marked a turning point for the church; no longer independent, it began to turn to the state for support. The church had therefore been in a fallen condition ever since Constantine.
>
> This attitude of the Anabaptists inevitably led them to find certain "marks" of the fallen church. The most obvious mark was the union of church and state. Through this compromise, the church ceased to be a volunteer association of believers; the state was able to use power and coercion as a means of bringing people into the church. It made the church little more than another human institution. A second mark of the fallen church was seen in the wars conducted in the name of Christianity. Violence of any kind and under any condition was rejected as alien to the spirit of New Testament Christianity....Another mark of fallenness...was the dead formalism that characterized its life and worship...[and] concern for external appearances fostered...the lust for ecclesiastical positions and the power that went with it. This unseemly desire for achievement stood behind the rise of the church hierarchy. And through the hierarchy, power was abused. (1986,pp.85-86)

As a result the Anabaptists were nervous about any attempts to centralize or assign authority to any institution. Humans were responsible to God alone; defined structures tended to interfere with this responsibility. (Because of this rather wide condemnation or distrust of organization, Calvinists of the day referred to them as "anarchists.")

This ideological seedbed didn't exist in some remote and isolated part of the world. The Netherlands being at the crossroads of Europe combined with the peculiar temperament of the Dutch people provides a unique garden in which cross-pollination impacts on hardy Dutch stock. VanBrummelen in his history of educational developments in CRC schools summarizes the potential for this cross-pollination:

> The Netherlands is at the crossroads of Western Europe. It has been a trading nation both on the seas and on the European rivers. Its ruling House of Orange had its roots in Germany; France ruled Holland from 1795 to 1813; and Belgium was part of Holland until 1830. The main religion of its northern part, Calvinism, had its roots in France and Switzerland. Moreover, Holland provided refuge to such thinkers as Descartes and Locke, as well as to the French Huguenots and English Puritans. Holland was in close touch with the economic and social life of surrounding nations with their philosophical and intellectual milieux, combining, molding, adapting, and extrapolating the various influences to suit the Dutch temperament and conditions. (1986,p.17)

Calvinists, tested, tempered, and qualified by early persecutions, particularly championed freedom especially when in the minority. However, soon propelled into power, a situation existed somewhat analogous to the early New Testament church and the eventual Constantinian Settlement many centuries earlier: they no longer sought the escape afforded by isolation, no longer "driven to the catacombs." Embraced to the bosom of the state, Calvinists would now be required to set the agenda, direct society, rather than merely react to established policies and practices. How would Calvinists with their lofty and well-defined ideals address Dutch-European culture?

John Bratt, an authority in Dutch-Calvinist history, explains the ascendancy of the Calvinist movement:

> ...because of its strategic role in the fight for freedom and the breaking of the shackles of Spain, virtually accomplished at the Pacification of Ghent (1576), the Calvinist Hervormde Kerk [Reformed Church] became the state church, and Calvinism or the Reformed faith became the official religion of the Netherlands. That meant privileges and prerogatives and a heyday for Calvinism that reached its highest mark in the historic Synod of Dort (1618-19). (1982,p.289)

The analogy with events in earlier church history continues. The same governance issues come to the fore. However, there is a strange new twist: rather than the state serving the church, the church now served the dominant state. Jumping ahead, Bratt inserts an interesting footnote stating that

> It ought to be added that this privileged position contributed in no small measure to the decline of Calvinism in the Netherlands in the eighteenth century as the state church eventually became the state-dominated church. (1982,p.398)

The Ascendancy of Universal Education and The Rise of the Modern State

The much heralded Synod of Dort (1618-19) did much to set the stage for the promotion of Christian schooling as well as the subsequent governance of such schools. The Church Order of the Synod of Dort (1618-19) quite specifically stipulated in Article 21 that "Consistories [church boards] shall see to it everywhere that there are good schoolmasters who shall not only teach the children reading, writing, languages and free arts, but also instruct them in godliness and in the Catechism." This required the Church to be faithful in making adequate provisions for education (Stob, 1955,p.10).

Despite the ideological support for literacy, "godliness", and instruction in church doctrine, universal education was still a ways off. It appears that an inertia existed caused by a critical vacuum regarding the locus of control and responsibility for education. Adriaan Peetoom, in his thesis researching the emigration of CRC schools into Canada, explains this Dutch educational milieu:

> Schooling had been anything but universal. Some schools were controlled by teachers who offered education for a fee, some by churches, and a substantial number by an organization [a precursor of the modern altruistic state] that aimed to "spread a general morality by means of sufficient knowledge of a suitable kind among the lower classes." Clearly schooling reflected local situations, local or at best regional church and parental viewpoints. These localisms would stand in the way of developments so eagerly anticipated by the new political leaders. The young, leaders argued, would need to be educated to the new age, to political ideas of popular sovereignty, to a new knowledge of science and a new understanding of religion. Schools, controlled by the state, would be the vehicle. (1983,p.18)

The introduction of universal education parallels the emergence of the modern state, both new phenomena. Old definitions no longer sufficed. Where would the locus of authority for education reside? The view in the Middle Ages was that there should be three ultimate and coordinate spheres of authority: that of the Church, that of the State, and that of the Family. More clearly distinguished lines of authority or responsibility did not exist. Dooyeweerd (1979,p.52) in his work, Roots of Western Culture, says: "In the Middle Ages undifferentiated communal spheres were prominent everywhere." But now the spirited Western notion of nationhood pushed to the fore and sought to fill any gaps.

Emerging states rather rapidly filled any voids such as the locus of authority in and responsibility for education. A different Zeitgeist, spirit of the age, prevailed; these were times tempered by a depreciated or redefined role for the church with the concomitant rise of nationalism or sense of national identity.

When the Reformation made its way to these Lowlands, Europe continued as a mixture of powerful countries and duchies of the late feudal times. Fierce provincialism persisted. Peetoom explains the rise of the Dutch state:

> ...The Netherlands had been a loose federation of seven provinces, each with its own government and jurisprudence; each was jealous of its own history and dialect, and with one exception, also jealous of the wealthy and powerful West-coast province of Holland. The new government, following the example of France, rushed forward with a singleminded centralization. Part of its strategy involved schools as an instrument of national unity. (1983,p.18)

Church-State Relations

While the state assumed an increasing responsibility for education--to some extent filling a hiatus left by the other two previously identified spheres, the church and the family--a close bond existed between church and state. While "the government maintained and supported the schools," it "established and supervised them through the agency of the Church of the realm" (Stob, 1955,p.10). The provision of Article 21 of the Synod of Dort reflects this situation after the Reformation. The Church met its responsibilities in education by making adequate provision and in providing supervision.

The Synod of Dort remains particularly relevant for modern Christian schools. Article 21 of that Synod essentially remains intact, allowing only for contemporary understanding of the sphere of the church--largely in support of the sphere of the family. But this particular Synod, which Bratt (1984,p.4) refers to as the predestinarian Synod, also marked the triumph of Calvinist orthodoxy in the theology of the Reformed Church. It went further in manifesting a pietism, a conventional mode of organization--including structure and polity--that held the same general set of theological-behavioral imperatives: "Calvinist zeal for a disciplined church in its decisions on polity and ethics" (Godfrey, 1982,p.109). James Bratt (1984) gives description of this pietism--attempts to define the Christian life--which seem to have been widespread in Western Europe as the churches of the Reformation moved beyond the initial enthusiasm and strength of new commitment. Bratt says of these Dutch Calvinists:

> Simply stated, they wanted Christianity to be made full and deep. This entailed, first, a focus upon such themes as human inability and worthlessness and on Christ's death as the only source of salvation; but more, it entailed the vital, personal realization of such doctrines through heartfelt experience. The converted were then obliged to maintain ongoing intimacy with God through rigorous introspection and daily "spiritual exercises"; to "practice godliness," rejecting "the things of the flesh and the world" and obeying "precisely" the law of God as recorded in Scripture; and throughout, to submit to the appraisal and admonition of their fellow "faithful." (1984,pp.3-4)

Of necessity—often even to the extent of survival—early participants in the Reformation possessed a personal and dynamic commitment, an integrated world view. Early Dutch Calvinists recognized the difference between "historic faith"—a purely formal, intellectual assent to doctrine—and "living faith"—a wholehearted Christian commitment (Bratt, 1982,p.110). They wished to avoid cyclical history, mirroring a pattern whereby the doctrines of the medieval church lost their immediacy, the assent of the heart. This was a particular concern for the Calvinist: if doctrinal sensitivity became dulled, if spiritual concerns waned, then churches would lose their claim to be called "Reformed," a call to currency and immediacy.

Yet these steps toward pietism contained some real dangers. The most significant peril, a concern for exact, legal obedience in the Christian life, always carried with it the danger of legalism. But this was the precise problem they were seeking to overcome. Therefore, authority was assigned to the church—including responsibility for the school—to insure and promote vibrant faithfulness. Ultimately it was a question of the application of authority: who had authority and how would it be used within the context of the Reformed world view? Parenthetically it should be noted that the spirit of the age also allowed for coercion when necessary.

With rather blurred distinctions between the roles of the church and state, some real abuses seemed inevitable. For instance, in the Middle Ages as well as in Calvin's time it was erroneously thought that the prevention of "all idolatry and false worship" belonged to the office of the state. This confusion of political with ecclesiastical authority allowed—later admitted—abuses of political power, i.e., the execution of Servetus and The Inquisition.

The Fading Calvinist Ideal

A series of events took place in various Western European locales that had far-reaching consequences, significantly altering world views. Some of these significant events also transpired in the realm of the Dutch United Republics. Others reached the Lowlands by virtue of its being a cultural crossroads. Godfrey describes a series of indelible events and their influence on the Dutch culture. He says:

> In the eighteenth century the intellectual and religious climate in the Netherlands began to change even more rapidly and significantly than in the seventeenth. The individualism and rationalism of the French Enlightenment infiltrated Dutch society and the Dutch church. The Enlightenment triumphed in the Netherlands when revolutionary France went to war with the United Republics in 1793 [the Napoleonic era]. The victorious French reorganized the Netherlands as the Batavian Republic from 1795-1806. The new republic instituted a radical separation of church and state that created ethical and financial difficulties for the church and the clergy. The state was regarded as secular and the church was treated as just another private organization. (1982,p.115)

Bratt (1982) observes that, "The eighteenth century had been a calamitous one for the Netherlands as far as Calvinistic Christian faith was concerned. The winds of the French Revolution blew hard and strong, and rationalism, humanism, and mysticism sought to displace the orthodox faith. The Calvinists were reduced to a `faithful remnant'" (p.296). But their "discomfiture" was not yet over. In 1816 an event of far-reaching consequence occurred: the king-- who while in exile in England had come to admire the organization of the Anglican church--implemented a consolidating national policy in the interests of defining and developing a more centralized modern state. The king wanted no return to a loosely federated state. The State-Church inherently came under such reorganization and centralization. Bratt continues:

> Synods, classes [regional church collectivities], and consistories were placed under the jurisdiction of a cabinet post, the Ministry of Internal Affairs. It was a transition from a state-favoured church to a state-dominated church, and the crown rights of Jesus Christ as head of the church were in jeopardy.

> Reaction to this assumption of control of the church by the state and to the liberal theology that was being propagated in the universities and proclaimed in the churches took the form, first, of vigorous protests on the part of Calvinistic preachers and their followers, and then, when that proved ineffective, secession by compulsion from the state church. It was known as the Secession (Afscheiding) of 1834. And it was the adherents of this seceding movement that accounted for the next influx [the first being the colonist of New Amsterdam, (now New York)] of Dutch Calvinists into America. (1982,p.296)

This "nationalizing" of the church gave particular offense to a people concerned with individual and communal piety. Their church, having become the national church, was now further depreciated to a civil institution ruled by a bureaucratic hierarchy. The secularization process having begun to alienate them in the previous century was now complete. Their church, now a civil institution with control removed from the local level, was being reshaped "more as a promoter of social unity than a body of fervent believers" (Bratt, 1984,p.5)

Spykman also underscores the significance of many of these same European events. While alluding to the redefined and reassigned locus of authority, he describes what he feels to be crucial in understanding the contemporary Reformed view of authority. Spykman says:

> On the matter of authority, it seems to me that one of the most significant developments of the 19th century was the free church movement. Coming up from out of the era of the Enlightenment, of the French Revolution of the 18th century, was the phenomenon of the state church. It usually meant the church serving the interests of the state. One result of the French Revolution, for example, was the occupation of the Netherlands by Napoleonic troops from 1795-1813. The church-state model that grew out of these events was that of a church functioning as a department of the state, as the ministry of ecclesiastical and spiritual affairs. The church became basically a puppet of the state.
>
> The social philosophy behind these developments was that of John Locke and others, brought to the Netherlands through the spirit of the French Revolution. Even after the French troops left, the state-church evolution was still intact, so that in 1816 church order was re-written, making this idea part and parcel of church life. The Reformed churches became officially the state churches. The state collected taxes for the church. The churches were not free to convene their own assemblies; the state had to ratify them. High church appointments, such as professors and church bureaucrats, were subject to state

> ratification. The church becomes a pawn in the hand of the state. As the state then went increasingly secular, the churches went with it. We call it liberalism or modernism, theologically.
>
> This is background to the revival [**het Reveil**] of the 1820s, when several leaders began to react [to the excesses of the French Revolution and the tyranny of Napoleon]. This in turn led to the Secession of the 1830s [**de Afscheiding**, 1834]—"the act of departure and return": departing from a corrupt church [this time the state Reformed church] and returning to the genius of the Reformation, back to being a confessional church, a church free of the state, free to be a church within its own mandate. A similar movement took place in the 1880s, called the **Doleantie** ["weeping ones, mourning,"i.e., the mother church's apostasy], a second free church movement.
>
> In medieval times the state was largely subservient to the church. But given the rise of modernity, that idea didn't stand a chance anymore. The church became subservient to the state. (Interview, October,1987)

A Revival and A Break Within Calvinist Ranks

The **Afscheiding** and the **Doleantie** movements figure prominently in North American Calvinist Christian schools. Both of these groups emigrated to North America in numbers disproportionately larger than other groups in the Netherlands. Based on the research done by James Bratt (1984), a dissertation published under the title, Dutch Calvinism in Modern America: The History of a Conservative Subculture, the following statistics are given:

> Seceders [de Afscheiding] were far more likely to leave the country than were members of any other group. Between 1831 and 1877 they composed seventeen percent of all Dutch emigrants, despite the fact that in the terminal year they represented no more than five percent of the total population...In the province of Friesland, Seceders formed two percent of the population in 1849 and seven percent in 1879, but twenty-one percent of the emigrants between 1831 and 1877. Figures for shorter periods are even more striking. Between 1844 and 1857 almost ten percent of all Seceders left the Netherlands for America. These represented thirty-five percent of all Dutch Protestant emigrants—proportionately, more than eight times the number of other Dutch Protestants. During one brief period, 1846-49, they even constituted a strong majority (sixty-four percent) of Protestant emigrants, and an even half of all Dutch emigrants, a remarkable achievement in light of their 2.3 and 1.3 percent shares of the respective populations. (pp.8-9)

The early Afscheiding emigrants sailed largely for the United States. Their presence dominated the Reformed Calvinist scene. Obviously, the concentration of the secessionists would carry more weight in Dutch American enclaves than in the Netherlands. The beginning of this exodus coincides with events in the Netherlands, the orthodox Calvinist's discomfiture and even persecution. While it is true that many migrations reflect both religious and economic motivation, the former seems to be primary in this case. Someone once said, "The comfortable don't emigrate." Bratt makes an interesting observation that helps to understand many subsequent events as these transplanted Calvinists confronted a new culture in a new land. Bratt says:

> ...Dutch emigration generally conformed to the larger European pattern: it was "a mass exodus of the rural poor." Occupationally, three-fourths of the emigrants were farmers, day-labourers, or small craftsmen. Few of them came from the pauper class, and even fewer from the rich; the vast majority came from the lower and middle ranks, and these from the countryside rather than the city. (1984,p.8)

One could conclude from the emigration pattern that these reform movements in the Netherlands involved those lower socio-economic levels. They were among the most disadvantaged who averred that "a distant national elite had usurped local prerogatives, opened the Church to corruption, and made reform impossible" (Bratt, 1984,p.6). To make matters worse, the Dutch establishment ridiculed the movement; there were significant correlations between social status and ecclesiastical direction. Fines imposed for unauthorized assemblies, mostly church meetings, had consumed what little resources many of them had; within the stridency that can accompany the more closed communities of the day, many faced employment discrimination, being declare undesirable, being narrow-minded and schismatic. And, since being disenfranchised, they had to pay their own pastors and leaders, and build their own church buildings; troops were quartered in their homes, and they even had to look after their own needy! (Niewenhuis, 1957,pp.42-43).

The Reveil, a revival movement of international scope, arose in reaction to excesses both of the French Revolution and the tyranny of Napoleon. While the Reveil or "awakening" movement arose first among certain leaders, e.g., Guillaume Groen van Prinsterer, an aristocrat who came to embrace orthodox Reformed faith, it ultimately became the movement of an army of de kleine luyden or " the little people." Earlier events affirmed alienation of these "common folk". This alienation evoked a patriotic theme as well: "Since religious and patriotic identities were so intertwined, the step of secession implied more than withdrawal from a corrupt church; it bespoke separation from a fallen nation" (Bratt, 1984, p.9).

VanEngen, in assessing the place of tradition in the Calvinist world view, concludes that these secessionists "very nearly turned us into a sect rather than a church. Their emphasis tended toward the congregational, the exclusive, and the mildly anti-intellectual" (1985,p.77). Nonetheless, they possessed an important theological tenet that recognizes the pervasive sinful nature of humankind extends to human institutions and organizations: power corrupts. All humans are born sinful and sin affects all of creation. People do not become sinners because they commit crimes; people commit crimes because they are sinners. This understanding of the pervasiveness of sin caused them to be, at the very least, suspicious of the corridors of power. Therefore, a distribution of power may be a better and safer way to go. They seemed to have again embraced--albeit unspoken--a commitment to a deliberative and collegial "grass roots" dynamic in seeking communal faithfulness.

State Control of Education

Education increasingly became a domain of the state. The delivery of education often under the continuing aegis of the church accommodated the rising assertion of national will. After the Napoleonic era, education became a centralized monopoly. As new state regulations appeared, the role of the church as an organization and the faith community as those vitally concerned in education diminished ever further. VanBrummelen in his research summarizes the Enlightenment thinking of that day:

> Before 1795, though the government was the official "authority" of most elementary schools, a close bond between the schools and the national church existed. With the new education regulations of 1798, the church's influence on the schools declined. An "agent of national instruction" was given central authority over all elementary and secondary schools. He ensured that not only schools but all cultural institutions would "promote the enlightenment and culture" of all citizens. His duties included "to make arrangement that [would] positively modify the National Character and promote good morals." (1986,p.16)

The Enlightenment world view, the dominant ideology of the aristocracy, concerned many Dutch citizens. Widespread disagreement ensued. Those who shaped and implemented educational policy included theologians and university professors. Their Enlightenment world view assumed that "doctrine was immaterial since the end of religion was not salvation but the achievement of virtue. Tolerance, love of peace and unity, moral improvement, and the practice of virtue had replaced more traditional Christian dogmas" (VanBrummelen, 1986,p.16). Langedijk, a Dutch historian translated and cited in the work of Peetoom, says that much of the Dutch leadership opted for "the standard Deistic fare: a respectable religion good for one's moral life. God had changed into 'Supreme Being, Christ into teacher, man into rational being, sin into weakness, conversion into betterment, sanctification into virtue'" (1983,p.20). New school regulations increasingly expressed secularization of education.

One such notable regulation included in the 1806 School Act was a royal proclamation issued during the Napoleonic era. This proclamation required prior permission from the municipal government to establish a school. Many secessionists often attempted to establish schools in or near churches that more closely embraced their worldview, the beginning of a distinguishable independent or alternative school movement. However, local governments often refused permission to open. VanBrummelen says that "Since most school inspectors were clergymen [emphasis added] of the liberal `Groningen School' [Enlightenment ideologues] who held that doctrinal discord would undermine the ideals of the Enlightenment, almost all Roman Catholic and orthodox Protestant requests to start non-public schools were denied" (1986,p.17).

This School Act remained in force until 1857! Like the church's interaction with the state, even after Napoleon's defeat (1813), French influence continued. The 1806 School Act remained in force, attesting to significant subscription to French thought. The intended virtues of this proclamation included the centralization of the delivery and supervision of education and an improvement in "both the quantity and the quality of schools, and provided supervision of teachers and textbooks, as well as uniformity in moral and religious content" (Peetoom, 1983,pp.20-21).

The Exodus: Emigration to North America

Orthodox Calvinists felt increasingly alienated. Developments such as the royal decree in 1830 prohibiting the use of any religious group's books considered offensive didn't sit well with this orthodox lot. They were very much concerned with the discharge of their "covenantal responsibilities" expressed at the baptism of their children when they promised "to the utmost of their ability to raise their children in the fear of the Lord." Many

Protestants were convinced their children should be taught the same world view in school as they experienced at home and in the church.

Developments such as these set the stage for the growth of independent schools in Holland. In the early part of the nineteenth century the laws of the country allowed establishment of independent schools but this freedom was so restricted that few such schools were established.

Many Seceders packed their bags and sailed for North America where they anticipated complete freedom of religion and education. Scholte, an orthodox Reformed leader who eventually led a "flock" of emigrants to Iowa, sent a letter dated May 15, 1846, to Guilluame Groen van Prinsterer, then a very active Dutch parliamentarian. It contained the following:

> The stubborn opposition of the government against freedom of religion and education promotes the desire to emigrate....In North America the land is empty, there is complete freedom of religion and education. When the number of those leaving is somewhat large and they stay together with the purchase of some...extensive land, then the local government remains in the hands of the colonists. Here [the Netherlands] during the last weeks we saw the pronouncement of illegal sentences by which the freedom of education and divine service is being suppressed in extreme ways. (Translated by and cited in VanBrummelen, 1986,p.34).

Scholte intended to have a dominant subculture somewhere in North America. In ethnic isolation they could live and administer "de colonie" in a faithful manner. Here is a first suggestion of a worldview that Niebuhr (Fig. 3) calls "Christ against culture" or "faith in opposition to culture": "Our strength lies in our isolation." Here the original intention of van Prinsterer's famous line took on a new and distorted meaning. In our isolation lies our strength originally meant "that in the banding together of Christians in Christian actions and organizations, visible expression was given to the existence of the antithesis [attempts to overcome sin and brokenness]" (Peetoom, 1983,p.153). Such ethnic isolation displaced the transforming motif.

Bratt, referring to the impact of ethnic isolation in America and the displacement of the conversionist or transformational motif of the Reformed faith, ecclesia reformata semper reformanda est, says:

> It is to be expected that the long period of ethnic isolation promoted by retention of the Dutch language and ecclesiastical dependence on Holland would do little to enable the Dutch Reformed to make progress in the realization of the Calvinistic ideal of Christ transforming culture. It did little more than retain theological Calvinism. (1982,p.25)

Establishing The Principle of Parental Control of Education

While many Seceders were emigrating largely to the United States, other significant and far-reaching events transpired in the Netherlands. Before receiving permission to start an independent or free school (in the sense of not state operated), Groen van Prinsterer and others lobbied the government from 1843 to 1849. "Not until the new Dutch constitution of 1848 guaranteed freedom of education were many more Christian schools established and, by 1864, 267 existed throughout the Netherlands. 180 were operated by associations or small groups of individuals; slightly more than 40 each by conservative national Reformed and by Seceder church congregations" (VanBrummelen, 1986,p.28). (Generally the national Reformed church did not favour Christian schools.)

Under the ideological leadership of van Prinsterer and later Kuyper, many Reformed Christian schools moved from church associations to association control. According to Kuyper, who will receive more discussion shortly, the school existed as a "sphere" separate from the church or the state, with schools more directly controlled by parents. The first association controlled or free school, i.e., non-state or non-parochial, church school, opened on May

6, 1844, in the small city of Nijmegen. VanBrummelen, in an unpublished paper, explains:

> This school was the first operated by an association of parents committed to running the affairs of the school and giving it adequate support. The school's main leader...had recently been chairman of the local public school commission, but through this experience had become convinced that schools should teach children the principles of Christian faith in a vibrant, meaningful way, telling children in a child-like way about Jesus; a school in which the gospel was present as a "re-creating power." (1934,p.1)

This first association governed Christian school began when van Prinsterer was championing the cause of secessionist parents in Parliament. At first he wanted all public schools to remain "Christian," he later became involved in attempts to initiate alternative Christian schools. Van Prinsterer remained very sensitive to the domination of prevalent world views, believing that education by its very nature imbues a view of reality. For the Christian school this meant that schooling must integrate faith with learning. Here he is in Parliament speaking on the issue of education:

> When I peel away the arguments of my fellow-member's poetic flourishes, then I learn only that the speaker, in good faith, is under the misapprehension that one can have Biblical history without Biblical doctrine, Christian morality without Christian faith, that it is sufficient for children to know a few proscriptions of the Gospel without knowing anything about the authority on which these proscriptions rest, of the principles whence they are derived, on the purpose to which they point, and of the power through which they can be put into practice...(Translated by and cited in Peetoom, 1983,p.26).

In another promotion of parental choice in education, van Prinsterer clearly sets forth his thinking in the Dutch Parliament:

> Parents who, with or without sufficient ground, are convinced that the religious orientation of the teaching in a particular school is unchristian, must not, either directly or indirectly, be hindered from giving their children the kind of education that they feel is necessary before God. Such coercion, I say it plainly, is intolerable and must cease. It is presumption that springs from the French Revolution which views the children as the property of the state. (McGarry and Ward, 1966,pp.67-68)

Groen van Prinsterer's influence is crucial to understanding contemporary Reformed Calvinism. Later Reformed leaders, most notably Abraham Kuyper, build upon the categories he developed. Van Prinsterer believed that "with the French Revolution a new era had begun, an era of permanent revolution" (van Prinsterer, Cited in Peetoom, 1983,p.25). This spirit of the French Revolution posed the greatest threat to Christianity and also to society in general: "The spirit, whether manifested in absolutist or individualistic notions of sovereignty, opposed the sovereignty of God to which all Christians must adhere. For this reason he was convinced that Christians must be 'anti-revolutionary'" (Bratt, 1982,p.116). Later he was instrumental in starting a political party by the same name: **Anti-Revolutionary.** This party under the leadership of Kuyper 50 years later formed the Dutch government in a coalition significantly premised on the school issue.

Not a traditionalist longing for a romanticized past, van Prinsterer understood the revolutionary spirit in opposition to the transforming agenda of Reformed faith. He remained a transformationist. According to Godfrey:

> ...Groen...insisted that the Christian could not return to a 17th century theocratic ideal or maintain a static conservatism. He rejected both revolutionary and counter revolutionary absolutism. He argued that sovereignty in society is derived from and resides ultimately in God alone, and not in the state, the people, or a monarch. In service to the sovereign God Christians must seek actively to promote justice and goodness according to the unique circumstances and opportunities of his time. The Word of God must be applied in historical reality. In this sense he championed the slogan: "It is written and it has happened.
>
> Groen believed that conservatives made a tragic mistake when they continued to "cling to the old and obsolete forgetting that life is only preserved by growth, that all that lives is subject to change, that existence is revealed by movement and progress, and would be willing to undo the conquests of the modern mind and improvements which in spite of the revolutionary spirit, have been good and laudable results of the social commotion--freedom of religion, abolition of excessive privilege, equality before the law, civil rights, political centralization...."(1982,pp.116-117)

Education and Sphere Sovereignty

Van Prinsterer "was the first person to use the phrase 'souvereiniteit in eigen sfeer' (sovereignty within its own sphere) with respect to the mutual relation of church and state" (Dooyeweerd, 1979,p.53). A few years later under Kuyper's leadership this notion expanded and became known as **sphere sovereignty**. Wolters (1985,p.82) refers to this principle as differentiated responsibility. Wolters defines sphere sovereignty as follows:

> ...no societal institution is subordinate to any other. Persons in positions of social authority (or "office") are called to positivize God's ordinances directly in their own specific sphere. Their authority is delegated to them by God, not by any human authority. Consequently, they are also directly responsible to God. Church, marriage, family, corporation, state, and school all stand alongside each other before the face of God. If one institution raises itself to a position of authority over the others, inserting its authority between that of God and the others, a form of totalitarianism emerges that violates the limited nature of each societal sphere. Such is the case in totalitarian states, in which political authority overrides all other authority. There the state runs the economic institutions, appoints, church officials, and dictates child-rearing practices. Totalitarianism also characterized medieval Christendom; the institutional church spread its wings over the whole of European society, extending its ecclesiastical authority over education, family, business, and the state...
>
> Totalitarianism of whatever form is the directional perversion of the creational structures of society. The Christian is called to oppose all totalitarianism, whether of the state, church, or corporation, because it always signifies a transgression of God's mandated societal boundaries and an invasion into alien spheres. (1985,p.82-83)

According to Wolters then, one's faith must then constantly seeking to remain contemporary and immediate:

> The precise form a societal institution takes in a given time or place is the result of how those who bear the responsibility understood the norm for that institution. Church elders, who put into practice the norm for the institutional church, work differently in Africa than in Europe, in the fourth century than in the twentieth century, in southern black churches than in northern white churches. Parents put a specific normative structure into practice for the family, corporate boards for corporations, parliaments or kings for states, school boards for schools, and so on. In each case, the authorities in a societal structure are responsible for implementing the norm. (1985,p.82)

Groen van Prinsterer's successor, Abraham Kuyper (1837-1921), drew together the threads of Reformed teaching and developed the idea of sphere sovereignty. Kuyper embraced the old Calvinist ideal of a disciplined church and a Christian society, but adopted the modern, progressive form of that ideal found in van Prinsterer's work. Kuyper's work as church reformer, educator, politician gave expression to this idea: "that God, whose absolute sovereignty extends over all of life, has ordained various spheres of life, has ordained various spheres of society, each which has a derived sovereignty within its own orbit" (Knudsen, 1982,p.25). Kuyper understood this principle as the foundation of a proper modern pluralism and as the essential bulwark against all forms of modern totalitarianism. "Yet the Christian must labour to see Christ honoured in every one of the spheres." As he wrote in a publication called ProRege, (meaning "For the King"): "In the total expanse of human life there is not a single square inch of which Christ, who alone is sovereign, does not declare, `This is mine'" (Cited in Godfrey, 1982,p.118-119)

It follows that education too had its own sphere and therefore should not be in the domain of the state or the church. Kuyper held that those involved in education have a direct responsibility to God; education must operate according to the norms that God has given for it in such areas as curriculum, pedagogy, administration, the office of student, the office of teacher, definition of learner, and so on. Then nothing is neutral; life, including educational life, was inescapably religious.

Who then has the primary responsibility in education if not the church or the state? Into whose sphere of responsibility does education largely fall? Kuyper and his followers concluded that the school should be parentally controlled, free from the state, church, and industry and "openly oriented to religion" (Bruinsma, 1984,p.9).

Transformation of the Locus of Authority in Education

Ideas have legs. And as a result of Kuyper's sphere sovereignty notion, many Christian schools began in the Netherlands. Parents became more directly involved with the control of education. On both sides of the Atlantic, many parochial schools altered their governance structure to accommodate this Kuyperian notion. Education became the responsibility of parents and of those delegated to develop the necessary insight and governance to deliver it. Building upon the idea of the Synod of Dort (1618-19), they were "to see to it."

Early North American Christian schools were governed by consistories (church boards) of the major North American repository of the orthodox Calvinist emigration, the Christian Reformed Church. This denomination, having separated from the long-established American Dutch Reformed Church in 1857 over issues of acculturation, became the cradle for North American Christian schools. Just as the newly-arrived Calvinists from the Netherlands were founding their schools, "...most American schools were moving out of the church's orbit in the mid-nineteenth century" (VanBrummelen, 1986,p.1). The already established Dutch Reformed Church had had a history of Christian schools dating back to colonial America. However, their longer American experience, including involvement in the forging of a nation with its **melting** pot ideal, generally engendered a more assimilationist agenda. The "church

[Dutch Reformed, now the Reformed Church of America] concluded, its educational efforts should be channeled into making the public schools as Christian as possible" (VanBrummelen, 1986,p.47). The North American Reformed Calvinist landscape in the last half of the nineteenth century contained two distinct groups: the older established assimilationists with many adherents in a few states including New York, and the newly arrived Secessionists mostly in Michigan who, like Klaas Schoolland, saw some "strength in isolation."

Bratt, in his work, Calvinism in America, summarizes for us the mindset of these new immigrants:

> ...there was a deliberate attempt to maintain homogeneity, and that called for isolation and segregation....Christian commitment was the first prerequisite for membership in the emigrating societies. And even though some immigrants went to settled communities, yet by their clannishness they constructed for themselves self-imposed ghettoes....There was distrust and suspicion of things American, the fear of contamination, and a quest for security--all of which drew them together.
>
> As a consequence the Afscheiding [Seccessionist] colonists gave to many Americans an impression of aloofness and isolationism not unlike that of the Amish. That impression, however, was hardly accurate. There was a measure of penetration and assimilation, cautious though it was. (1982,pp.299-300)

These transplanted, determined, and invigorated Calvinists quickly established schools under the aegis of the church as a vehicle to perpetuate the faith. Little doubt remains that the original motivation of these newly arrived immigrants for Christian schools was to preserve "Dutch Calvinism as an enclave in American society" (VanBrummelen, 1986,p.49). Although unarticulated, there may have been many reasons for this seeming digression from the Reformational ideal, namely to direct the church to its proper task: proclaiming the gospel as it preached the Word and administered the sacraments. A pietistic strain, close knit communities combined with the pragmatic consideration of the sheer limitations of human resources probably enforced essentially a parochial governance model. Another dynamic community influence involved the prominent role of the pastor or "dominee," usually the most educated person in "de colonie": it seemed logical to expect from the "dominee" leadership for the academy. He had more knowledge of such things.

Poor, newly arrived immigrants have many immediate priorities; reflection upon the most appropriate governance model for their schools was not one of them. Bratt makes an interesting observation:

> ...an inferiority complex marked the Afscheiding colonists, a trait not uncommon to immigrant groups. Most of them were of peasant stock and of meager means....the greater number of them were farmers. Agriculture is no inherent enemy of culture but a cultural lag is inevitable when virtually all of one's waking hours must be devoted to uprooting trees stumps and wresting a livelihood from the soil. (1982,p.299)

But as the community established itself, new ideas arrived in the crates and suitcases of new emigrants from the Netherlands. With the infusion of new ideas and continued contact with the mother country, the community became more reflective. The Kuyperian notion of sphere sovereignty raised questions regarding the impropriety of and the ominous potential for parochial control of Christian schools; the school increasingly became seen as "requiring a life-sphere of its own with its own rationale."

It did not take long before the application of the principle of sphere sovereignty led to a synodical resolution in 1892 favouring free Christian schools established by societies of Christian communities concerned about education, including, of course, parents and friends. This resolution divested local congregations from the operation of schools. VanBrummelen summarizes the dramatic shift resulting from this Kuyperian notion: "Kuyper's most visible influence on Christian schools in the United States was that between 1891-1911 all but one changed from being church schools to ones operated by independent associations of parents" (1986,p.79).

While the 1892 Synod of the Christian Reformed Church divested itself of the governance of Christian schools, this decision gave expression to a less narrow intent, the church would be a promoter of Christian education. As the church faithfully proclaimed a full-orbed understanding of the gospel message, the implications of the sovereignty of God over all of life must certainly include education as well.

By implication, then, the delivery of Christian education was left in the domain of another sphere: the community of parents and friends committed to the notion of Christian education. Spoelhof asserts that "The Synod of the Christian Reformed Church has always laid it upon the local congregation that task of seeing to it that an interest in and a maintenance of Christian education shall flourish in the Church" (Interview, November,1987). "Consistories shall see to it that there are good school masters," expressed in the Synod of Dort (1618-19), eventually became a call for the church to promote Christian education from elementary through institutions of higher learning (Art. 41, Church Order of the Christian Reformed Church in North America).

Consistories retained the imperative to promote "good Christian schools" and to urge parents to send their children to such schools "according to the demands of the covenant" (Art. 71).

> The consistory shall diligently encourage the members of the congregation to establish and maintain good Christian schools, and shall urge parents to have their children instructed in these schools according to the demands of the covenant. (Art. 71, Church Order of the Christian Reformed Church in North America)

The Church and Christian Education: An Abiding Ambiguity

The continuing presence of the above articles in Church Order testifies to the Church's abiding involvement in Christian education. However, to the present time a somewhat ambiguous relationship between the mother church and the Calvinistic/Reformed schools continues. Commenting on this ambiguous relationship, Spoelhof says:

> That was never cleanly cut. For the longest time there were interventions by the churches into the administration of the Christian school. This was more personality and more of convenience than it was a matter of straight principle. For example, where it was hard going to collect money for the school, churches instituted regular offerings; freewill offerings were perfectly okay. There were bussen ["boxes," i.e., collection boxes] which we put near the exit to the churches: Armen ["the poor," i.e., alms for the poor] and Schoolen ["schools," i.e., Christian schools]. You dropped money in both; it was voluntary. That is not a mixture. But as soon as you put it into the budget of the church it becomes part of the administration of the school. Gradually that parochial type of system has diminished and we don't know that kind of system anymore. (Interview, November,1987)

While CRC schools no longer can be called parochial schools, a very observable direct linkage remains in many Christian schools making some of them de facto parochial schools as observed in enrolment policies, enrolment statistics, staffing policies, financing, and promotion. The distinction between the church and the school often becomes very blurred; the agenda and task of the two spheres sometimes coalesce. Referring to the contemporary situation, Spoelhof continues:

> However, even to this day, I'm not too sure that we made a completely clean cut. Churches often still guarantee the payment of the tuition fees of those members of respective congregations who cannot pay their tuition at the local Christian school. We ask everyone of our congregational members, for example, to give a [certain] percent of their income above their regular contributions to their local church for the Christian school tuition variance fund. Local parents pay what they can. The variance between that and real cost is paid by the church. That's getting close to direct church involvement in the Christian school. But we're not objecting. Nobody objects.
>
> The question I raise is then, "Shouldn't the church have a voice in how things are run in school?" But actually the Reformed principle should be that the sphere itself even conveys the authority through God in

> every case. There is some permeability between spheres (church, schools, etc.). It also depends on the size of the sphere and how closely the school is attached to the ongoing life of the church. (Interview, November,1987)

Two Divergent and Abiding Calvinist Strands

The importation of Kuyperian notions greatly influenced Reformed/Calvinistic thinking. Earlier immigrants tended to reflect a pietistic and isolationistic strain; later immigrants reflected more of a transformational bent. While "Christian schools were to be the cradle of God's church,...at the same time Christian education must enable children to function as full citizens of America" (VanBrummelen, 1986,p.61). More recent educational developments in the Netherlands also stimulated North American Calvinists: "The new immigrants...were caught up in the excitement that the Dutch leader Abraham Kuyper was generating for Calvinist education at all levels and for Calvinist involvement in political and cultural life" (VanBrummelen, 1986,p.61). Some significant tensions emerged which continue into the present day between a pietistic and isolationist mindset and the more transformationist mindset. Bratt describes it as follows:

> As the Afscheiding and Doleantie traditions merged and intermingled in the American "melting pot" tensions developed because of two sets of opposing viewpoints. The first was penetrationism versus isolationism, and the second, permeationism versus organizationism.
>
> In the first set, there was the "mind of impact" arrayed against the "mind of conservation" or the "mind of involvement" opposed to the "mind of detachment." (1982,p.25)

Bratt describes permeationists as those who seek to work out their faith within existing organizations. Organizationists seek to form "Separate, antithetical organizations" with a distinctive modus operandi, including both purpose, fulfillment and governance practices. The Christian schools were a very identifiable antithetical organization, a claim to be distinctive in North America (Bratt, 1982,p.304). The tension remains; repeatedly impulses express the appropriateness of either continuing in the direction of antithetical organizations in the spheres of politics, labour, agriculture, journalism, and the like, or permeating existing organizations involving these same spheres.

Many early Christian school leaders in North America, trained in the Netherlands and influenced by Kuyperian thinking, "saw the schools as more than a handmaiden to the church and its doctrinal and linguistic concerns" (VanBrummelen, 1986,p.71). They were encouraged to become involved more in the mainstream of American society. VanBrummelen explains:

> "They wanted schools to use English instruction and become superior American institutions with a distinctively Christian pedagogy and curriculum. They developed curriculum materials, established support organizations, and provided some initial teacher training programs. In their attempts to make the schools "American" Christian schools, they were helped by the political and social milieu of World War I, when throughout the United States the canter towards Americanization became a gallop. (1986,p.71)

These early Christian school leaders worked diligently at making their schools distinctive. The Christian school movement grew rapidly as the influx of Dutch immigrants continued. As mentioned earlier, proportionally, the more recent immigrants expressed orthodox Calvinists ideals and mostly joined the Christian Reformed Church. But like so many movements, the initial enthusiasm of these leaders in Christian education leached out with many other pressing social and cultural pressures, i.e., economic depression, two world wars, and probably more significantly, increasing societal pressure to conform and achieve according to the American ideal. The momentum of being increasingly absorbed in the mainstream of the "melting pot" enforced other priorities on the schools.

For many years the Kuyperian notion that a Christian world view affects all of life was forgotten. Little thought was given to appropriate governance practices for CRC schools. In fact, curricular and pedagogical concerns evaporated. Not until the 1960s does one hear renewed calls to fundamental world view distinctiveness. The first began with Wolterstorff's call for renewed efforts in curriculum. The pace quickened a bit with the urgings of such Christian educators as Harro VanBrummelen and Geraldine Steensma. About two decades later, discussion on a distinctive and complementing pedagogy arose with urgings from people like John VanDyk. To date no active discussion has yet arisen regarding the need for distinctive governance models and practices.

Commenting on the state of Christian schools in the 1920s, VanBrummelen says:

> Kuyper's **Stone Lectures** [given at Princeton University in 1898] about Calvinism as a life system were almost forgotten.
>
> The move from Dutch to English during this time period had involved much more than a linguistic change. With the acceptance of English, many school supporters had also embraced the tenets of the American way of life. The Seceder background of personalistic piety and morality fitted well into this American framework. On the other hand, transforming culture along Kuyperian lines was a visionary dream not only difficult to define and implement, but also one that would run counter to the faith in America as "the last, best hope of earth," as Abraham Lincoln had put it. (1986,pp.92-92)

VanBrummelen, working in the area of Christian school curriculum, gives us some interesting and specific examples of this powerful impetus to become part of the respectable mainstream:

> ...in order to gain legitimacy for the [Christian] schools, public school practices rather than Kuyperian principles were often used for direction. For instance, graded classes were often introduced to enable Christian schools to measure up to public school standards. Most methods and textbooks were ones used in public schools. Reviews of such textbooks frequently recommended them for accuracy and interest, without critiquing their underlying philosophy. One of the first accomplishments of the Chicago Alliance of Christian Schools was to

> show that its schools were as "complete" as public schools so that their graduates could enter public high schools without taking entrance examinations. (1986,p.118)

Similar comments could be made regarding the governance of these Christian schools. The Kuyperian notion of cultural engagement in the area of school governance still eludes the Christian school community. Many of them represent smaller, cloned models of public school governance models with the significant and abiding exception of immediate parental involvement in the operation of these schools.

Calvinistic Christian Schools Come to Canada

Most of the early Afscheiding (Sessionist) emigrants sailed for the United States. Many of the more recent emigrants, particularly post World War II emigrants, came to Canada. Of course, by this time the Secession was more than a hundred years ago. This third wave of emigrants represented a different understanding of Calvinism. This no doubt accounts for differing emphases in Calvinistic/Reformed Christian schools. DeBoer and Oppewal give us hint of a potential difference:

> ..the Calvinistic day schools in America find their ethnic and cultural roots in the Netherlands. The soil of Dutch Calvinism in the 19th century produced two roots: the Secession of 1834, and Kuyperian Calvinism of the 1870s and beyond. The Seceder root branched into an overwhelming concern for purity of doctrine, a pietism which often took on an anti-cultural colour, and a desire to establish Christian schools controlled by the churches, which would guarantee the survival of the churches and safeguard the faith of the true believers. The Kuyperian Calvinist root branched into a persistent concern for cultural engagement, testing the spirits to see whether they be of God, and seeking to establish the lordship of Jesus Christ in all areas of life. (1984,pp.124-125)

Many of the new "Canadians," influenced by Kuyper, their former Prime Minister, theologian, and founder of the Free University, brought with them the principle of sphere sovereignty. They would not entertain sending their children to state controlled public schools. This third wave of emigrants to North America would shape the Canadian Calvinistic/Reformed mindset. They were not intent on replicating the experiences of their cousins, American orthodox Calvinists:

> Many post-World War II Canadian immigrants suspected this American way of life to be inconsistent with true Christianity. As Kuyperians, they wanted Christians to influence not only personal morals but also legal, political, social, and economic decisions and the related social structures. Working within the Canadian "mosaic," Canadian Calvinists felt positive about working towards the implementation of a Kuyperian vision of society. In the late 1960s and the 1970s, many Canadians, dissatisfied with what they felt to be the shallow Christian perspective of American curriculum material, began developing their own approaches and writing their own materials. Canadian Christian school leaders--supported by a number of Americans--did not want to train children into the individualistic, pragmatic, materialistic American way of life. (VanBrummelen, 1986,p.7)

Christian Schools in Canada: Not American Carbon Copies

The border between the United States and Canada also marked a significant difference between the concerns and priorities of the Christian school supporters. Bruinsma gives expression to some general differences:

> Especially in the USA the spirit of the more pietistic, "Christ against culture" [one of Niebuhr's types, Fig.3] Secessionist Calvinism exists side-by-side with the more culture affirming Kuyperian Calvinist tradition. In a sense there exist pro- and anti-Kuyperian traditions within the Christian Reformed Church and its [sic] schools. Generally speaking, Canadian Calvinists have been more strongly Kuyperian in orientation and this has resulted in considerable differences in emphases in the two countries' Calvinistic schools. Canadians have emphasized such aspects as integrated Christian curriculum development while Americans have focussed more strongly on personal piety and a Christian ambience in the schools. (1984,p.12)

On the Canadian scene, the Kuyperian tradition, immediately sought to become involved in the Canadian "mosaic." Of course, times had changed. As "The comfortable don't emigrate," like the United States, Canada may have received those who by and large didn't have the economic or social privileges in the Netherlands. To a large extent, unlike their United States cousins who arrived up to one hundred years earlier, Canadian Calvinists didn't seek to build in isolation. Peetoom describes these newcomers to Canada:

> It must be understood that they [orthodox Calvinist immigrants] had no intention of establishing schools to perpetuate Dutch culture, the way Portuguese, Italian, Greek, Ukrainian and other schools try to keep consciousness of language and folklore alive. As far as available resources reveal, no Dutch was ever used as the language of instruction, no Dutch history was taught. Just as Christian Reformed Church church services abandoned Dutch almost totally in many communities within a few years, so schools were considered as belonging to Canadian culture, owing service to Canada. It was the Christianity of the schools, and not the fact that their founders and supporters had recently immigrated from the Netherlands, that would be their distinguishing feature. (1983,p.113)

Would this concentrated Kuyperian strain remain uninfluenced by the more pietistic and isolationist strands of Calvinism that dominated the North American Christian school movement? Would their years in Canada give these notions of cultural engagement opportunity to reach highest flower?

The Canadian Calvinistic/Reformed schools participated in an international school organization headquartered in Michigan. Long before any Calvinistic schools existed in Canada, this organization, created by the 1892 Synod of the Christian Reformed Church, encouraged the formation of an umbrella national society to promote Calvinistic/Reformed schools. This national society, first called the **Society for Christian Education on a Reformed Basis**, became in 1920 the **National Union of Christian Schools**. Many years later, reflecting the presence of a significant number of Christian schools in Canada and even some schools in such far away places as Australia and New Zealand, the name again changed in 1980 to **Christian Schools International** (CSI) to reflect its international character. However, to date, the vast majority of member schools remain south of the border.

Canadians Move Toward Common Ground

Did Canadian Christian schools continue to develop within that more concentrated Kuyperian strain, giving it contemporary expression in the sphere of education? Peetoom, in his research, finds early symptoms of the emergence of a more isolationistic strain. In an early Canadian periodical serving these Christian schools, readings

> make it clear that two distinct groups of reasons were given for the existence of Christian day schools. The first of these centred around the notion that children should be protected from influences that ran counter to the influences of home and church. The second aimed at the school's function to equip children to "take up their task in the world," a phrase used frequently. Both sets of reasons had spokesmen, but it could be expected that by and large American ministers stressed the first. (1983,p.123)

Peetoom suggests that the American-developed Calvinist mindset was brokered in Canada by church pastors who came north to serve Reformed congregations. He implies that there was a difference between United States born pastors and Dutch born pastors. Peetoom concludes:

> Roughly speaking, when American ministers spoke about "carrying Jesus Christ into the Main Street," their models were those individual Christians whose otherwise splendid voices were heard in business, labour unions, political parties, newspapers, radio stations and other areas of human life as simple, honest, competent, and hardworking professionals. When Dutch-born ministers used similar phrases, for instance that Jesus Christ was relevant to "all of life," their models came from a world in which individuals banded together in some confessionally-based institutions, a Christian political party, a Christian labour union (although not necessarily a Christian business enterprise). (1983, p.131)

Sweetman suggests the more concentrated strain of Kuyperian Calvinism that emigrated to Canada presently echoes the diluting process similar to the Americanization of the secessionist mindset of Calvinism in the United States. To a large extent, a "melting pot" exists in Canada as well. Reformed Calvinism absorbs some of the ideas of contemporary Evangelical Christianity. One of these would be the increased contentment with privatized faith as in giving some formal cultic consent on weekends, i.e., going to church, while increasingly reluctant to make public declarations regarding embodied faith in Canadian society. Sweetman says: "I think the story in Canada right now, the [Reformed] Canadian churches are going through the history the the U.S. [Reformed] church went through a generation ago in which American Fundamentalism has become increasingly the strong force present in the church" (Interview, October,1987).

An Abiding Difference

But Canadians are different. No doubt there is some truth to this. The history of the Reformed Calvinists also give some credence to this assumption. In Canada, movements to bring a Christian witness have been launched with varying measures of success as in labour (Christian Labour Association), agriculture (Christian Farmers Federation), and social justice (Citizens for Public Justice). Even with their longer history and larger and more concentrated communities, similar efforts have only recently been launched in the United States with even less community subscription than these organizations enjoy in Canada. This anomaly exists in spite of what Bibby describes as follows: "...the American religion market is, and has always been a dynamic one, characterized by aggressive, persistent claims to truth, a style quite foreign and frankly rather repugnant to pluralistically minded Canadians" (1987,p.218).

According to Bibby, in Fragmented Gods (1987), Canadians have moved from religious commitment to religious consumption. Bibby concludes that, "Religion, Canadian-style, is mirroring culture. A specialized society is met with specialized religion. Consumer-minded individuals are provided with a smorgasbord of fragmented choices. Culture leads; religion follows....In this country, religion gives every indication of being something we create rather than something with a non-human dimension" (1987,p.233).

Contemporary Christian Schools

In contradistinction to the Middle Ages, Bibby suggests faith has little if anything to say to foundationally direct the affairs of humankind. Are Calvinists immune to this cultural phenomenon? Does their world view inherently resist secularization? Has the Reformed community as well been very selective of the traditions or the genius of the traditions which it honours? Sweetman answers affirmatively:

> We have been molded by the traditions that we have selected. We have been very selective at least in the North American Christian Reformed Community. And I suspect that has been typical of all immigrant groups. We have been very selective of what traditions we accepted and what traditions we discarded.
>
> The Christian school in North America, in a real sense, in many places has lost its Kuyperian foundation. It has become the school with the Bible [a Dutch euphemism for an essentially secularized school system with this one retained vestige]. We have tended to become Fundamentalistic in the way we treat our schools. For example, if we said it is not necessary to teach a course in Bible to have a Christian school, that would really cause a horrible response. But I'm willing to defend that thesis however unwise it may be to do that publicly without doing a lot of ground work. The Kuyperian tradition has been modified; we have selected some traditions and let others slide because they don't fit comfortably with us. (Interview, October,1987)

Have CRC schools indeed gone beyond noble rhetoric? Is a transformationist agenda part of the everyday experience in CRC schools? How is this demonstrated in the governance of these schools? Do those responsible for giving direction to these schools spend time reflecting on the call to be distinctive or antithetical? Do governance practices in these schools give evidence of a rooted distinctiveness? A standard line in the Reformed community says that "all of life is religious," and that "the Sovereign God claims every square inch of creation," the North American equivalent to the original in Dutch, "every square thumb-breadth." How does contemporary Christian school governance express not only God-directed decisions but God directed decision-making? How is successful goal attainment determined?

Some Contemporary School Governance Concerns

So far this research has walked along the grain of history describing the development of the Reformed/Calvinist mindscape and the Christian schools which represent an embodiment of that mindscape. The literature of this unified world view, indeed, contains much noble rhetoric. Yet institutions never exist in isolation. Calvinistic Christian day schools aren't monasteries. The governance of schools attempts to realize this unified world view in the busy-ness of an imperfect and demanding world. Administrators and trustees become immersed in a plethora of domestic problems:

> Boards are spending evening after evening on matters of hiring policy, salary schedule, moneymaking devices, building expansion, complaints from parents, outings of grade seven, books for grade two, better playground facilities, more equipment for the caretaker, leaking roof in washrooms, and a stencil machine [now photocopier] for the office. A movement begun in faith is bogged down in the morass of functions. (Witvoet, Herald, February,1966,pp.1 and 3)

The Reformed mindscape has everything to do with school governance. Choices reflect priorities and commitments. Ultimately, life in the contemporary world demands a response of trustees and administrators in the discharge of their duties: a response of wholesale acceptance of the dominant themes of society and their corresponding practices, or limited acceptance, rejection or substitution of those themes, or contextualizing of those themes, or redirecting themes and practices.

Life in contemporary society demands some sort of "fit," particularly from members of a faith community who reject the call to any form of ascetic life. Those responsible for Christian school governance are committed to maintaining integrity with their faith assumptions and maintaining integrity with the surrounding culture. For example, hiring policies and practices make it less publicly acceptable--or at least less publicly understood--to speak of personal faith commitment as a vital criterion in staffing; it violates the spirit of the age. Or, the notion of a community bearing the financial burdens in common, sharing the wealth voluntarily, seems to conflict with the increasingly popular and individualistic notions of user's fees.

Christian schools that receive a measure of public funding must remain alert to how this funding can direct policy and practice. For example, everyone recognizes the potential for exams directing and driving curriculum and even methodology. Yet to refuse to write the exams would not only jeopardize funding but also very likely raise a storm of protest from the Christian school community as well if it jeopardized admittance to post-secondary education.

Christian schools need to constantly remain current also as they address the transition of the traditional family: sex role equality, divorce, mobility, single parents, alienation, and violence. As the Christian school system becomes increasingly desirable to a wide diversity of Evangelical Christians, some sort of acceptable education philosophy must be maintained. The five different faith-culture interactions (Niebuhr's typology, See Fig. 3) have tremendous significance as they direct education with implications for curriculum, pedagogy, community, role of teacher, role of learner, role of administrator, and role of trustee. This requires those responsible for the governance of such schools to be increasingly articulate on both what makes these schools unique and what defines the common agenda that invites and welcomes others to participate. At what point does this pluralism become deleterious? For these institutions to survive they must indeed be more than warm, well-lighted buildings.

In addition, those who govern Christian schools must also be aware of the current potential for polarization. There are, for example, the voices of those who push for change, changes of all kinds: progressive—meeting the new with the new--conservative--restoring the old, and strange, hybrid blends of the two. The world changes rapidly with the speed of modern technologies. Social values have entered a state of flux. Understandably some people view these happenings with alarm. They may feel the Christian school is foundering in the winds of worldliness or flirting with liberalism. Thinking and rethinking the abiding meaning of the Reformed faith for contemporary societal and cultural change, scientific discoveries and technological innovation can be both tiring and unsettling. But it is equally undeniable that to give in to the temptation to resist all change and to freeze in traditional patterns is not a biblical hallmark of obedience.

Obedience implies valued responses. Those who govern Christian schools always deal with values; they are not to bend to the winds of secular spirits nor to yield to the whims of secular fashion. Instead, the Scriptures call them to "discern the spirits to see whether they be of God."

Education does have ambiguous goals, unclear technologies, and often inadequate resources. In addition, there are often conflicting motives among its personnel: parents, teachers, trustees, students and administrators. Complicating the ambiquity, expectations of CRC schools remain high. The mandate of schools is broad, particularly where schooling purports to reveal the sovereignty of God in all of life. Into such a cultural milieu, trustees and administrators seek to be faithful to their God, as schooling

> ....deals with nothing but values....Nothing human is really alien to the educational enterprise and there is, therefore, something incongruous about educational administrators [trustees] evading fundamental value conflicts....The public will never quite permit the educational administrator the moral latitude that it affords some of its servants. For to the statesmen and soldiers men entrust their lives and fortunes, but to the schools they entrust their precarious hold on humanity. (Broudy, Conflict in Values, 1965,p.52)

Although Broudy overstates the importance of schools as a singular culture shaping institution (sphere), it becomes apparent that those responsible for the direction of schooling shape its "climate."

> Educational programs are housed in organizations and are governed within these organizations by administrators [and trustees] who provide and coordinate resources, control work flow, implement decisions, and evaluate programs. The manner in which these executive responsibilities are articulated over time constitute the school's management climate. This climate is largely influenced by the management platform or philosophy of school executives [including trustees]. They, in turn, function within an organizational setting which, like climate, takes on an identity over time. Each of these levels of analysis and activity influences the other with the predominant patterns of influence likely to be top down. Though explicitly goals of an educational program may take on a certain character (for example, to provide youngsters with opportunities to develop self-responsibility), implicitly goals are greatly influenced by management and organizational factors. In the preceding example, a rigidly operated organizational structure and a management system which requires that teachers and students be passive

> might implicitly honour instead the goal "to help youngsters follow directions and avoid taking risks." (Sergiovanni and Carver, 1980,p.42)

Truth in Lived Experiences

J.G. Fichte (1762-1814) said that the philosophy a man chooses determines what kind of man he will be. This paper discussed the philosophy which extends from a Calvinist world view. A world view--more than a vision of life--is always a vision for life as well. Truth then represents the "agreement between thought and reality" (Bavinck, 1980,p.19). The next chapter will be a search for truth in the lived experiences of trustees and administrators of CRC schools: a mile in their moccasins. Do practice and doctrine converge?

CHAPTER 5:

A GALLERY OF PORTRAITS

Calvinists, like all ideologues, talk a good line. Indeed, their articulation of a unified world view sounds impressive; it "reads" well. A cogent apologetic is presented. But someone once said, "The special gift of the Reformed tradition has been its theology, not necessarily its 'saints.'" If this observation is correct and if sainthood defines those who live consistently with the tenets of the faith, then a theory-practice inconsistency exists, a dualism. Calvinists often define sainthood as that which includes its motives: desires, gratitude, and faith. Sainthood also includes doing good motivated by an attempt to glorify God (Plantinga, 1986,p.191). Saints know God by having received his gift of salvation. But knowing God and responding to him, i.e., the doing, describe the two sides of the same coin. Ultimately, a saint, as C.S. Lewis puts it, is a person who makes God believable.

Do these theory-practice inconsistencies exist also in Calvinistic/Reformed Christian (CRC) school governance? The Calvinist immediately says, "Of course they do. Sin touches all relationships and created reality." But then are there vestiges or glimpses of the "doing good motivated by an attempt to glorify God?" Ultimately, is God's presence reflected in school governance?

In the earlier discussion I talked of some of the distinctives of a Calvinist view of governance that involve such notions as collegiality and accountability. These are extrapolated from such biblical tenets as the primacy of Scripture, the priesthood of all believers, and the sovereignty of God over all of creation.

This chapter brings to expression the lived experiences of those involved in Christian school governance. In these conversations with the participants in this study contemporary lived experiences will serve as a litmus test for the realization of a Reformed world view, a search for truth: truth being the "agreement between thought and reality" (Bavinck, 1980,p.19). In this search for truth or integrity in school governance, the observation of Greenfield (1979,pp.232-233) seems to apply. While referring primarily to the broader discipline of educational administration (largely directed toward public school systems), Greenfield alludes to the hiatus between theory and practice. He says:

> What appears to have happened in the study of educational administration...is that ideas, assumptions and convictions--the theories--which academics use to describe organization and administration now exist in a world of their own. At least, they stand in marked contrast to what many others in schools (and systems and central administration offices) understand as their realities.

The Goals Stated

In the Mission Statement of one Calvinistic/Reformed Christian (CRC) school, which could be typical of any such statements of schools that indeed have such a document, we find a succinct statement of the school's objectives. Goals in order to be realized require appropriate governance structures, processes, and tasks. By inference, such a statement should have a significant impact upon the governance of such schools. The Mission Statement reads as follows:

> The Edmonton Christian Schools aim to provide an education that is Christian; that is, shaped by the Christian faith. This Christian faith develops from an understanding of Scripture as reflected in the Reformed heritage. This faith finds its broadest expression in the entire program of instruction. Students are encouraged to develop value judgements which are grounded in the knowledge of our relationship to God, our understanding of ourselves, the knowledge of our relationship to others, our relationship to the world, and the acknowledgment of the Lordship of Christ over all.
>
> In this setting our schools seek to promote sound scholarship and pedagogy, earnest effort, and an obligation to use our talents fully in response to a divine calling to faith. Faithfulness demands a life of action and involvement, and seeks personal piety, integrity, and social responsibility. It recognizes that service to God, others and ourselves is possible and necessary in all activities, professions, and walks of life. It asserts that the life of Christian service must be lived now. Accordingly our schools provide opportunities for students to experience and apply their learning to Christian action and service. The aim of our schools is to prepare students to live responsive and productive lives of faith to the glory of God in contemporary society--not merely lives that have a place for religion, or lives which formally relate religious commitment to academic disciplines, but lives which in every part, in every manifestation, in their very essence, are Christian. (Explaining the Schools of the Edmonton Society for Christian Education, 1987,p.1)

This Mission Statement, followed by an explanation of the biblical foundation for Christian education, concludes with some implications resulting from a subscription to this guiding document. Regarding school governance, the following directive appears:

> **6) Those responsible for the governance of our schools must develop, implement and review policies that embody the objectives of these educational principles. Every relationship within the Christian school community must give evidence of the life-promoting presence of the Holy Spirit. Such leadership must remain aware that it establishes and models the patterns for interaction reflecting Christ's example.** (Explaining the Schools of the Edmonton Society for Christian Education, 1987,p.4)

"Explicit goals may be read in a formal document, but implicit goals are inferred by observing how people behave, assumptions that people have, source and modes of authority, organizational climate, leadership style, decision-making procedures and communication facility" (Sergiovanni & Carver, 1980,p.40). In another reference comes the following observation: "Teachers and students alike learn as much from how we organize and behave in schools as they do from the official educational program. Management and organization are part of the school's hidden curriculum, and they teach important lessons to students" (Sergiovanni, Burlingame, Coombs, & Thurston, 1980,p.68). How do those responsible for the governance of Christian schools embody or model the thrust of such educational principles?

In the search for truth this chapter contains a discussion involving the researcher and the participants who have been involved in or affected by governance of Calvinistic/Reformed Christian schools. Those involved in this study reflect a deliberate sample: their experiences were relevant to this study; they were willing able to articulate their experiences; and they able to speak of their experiences with a measure of depth. There is no claim that the participants are representative of all who are involved with CRC schools. However, while they may not necessarily be representative, they are assumed to be indicative. The five participants include "Bill," a school trustee; "Brian," a school trustee; "Jane," an administrator; "Joanne," an employee; and "Dan," an administrator. The order of the portraits appear in no particular order other than the first, which appeared to best set the stage, and the last, which appeared to be self-reflective.

Inescapably, much of this discussion will deal with how contemporary Calvinists relate to contemporary culture. How do they live "Christianly"? Is their life a lived expression of their faith, a life of integrity? Ultimately, what does it mean to be Christian or to be a Christian?

"Christian": Noun or Adjective?

The word **Christian** is used only three times in Scripture. In these references, the Bible uses Christian as a noun, referring to people (Acts 11.26; 26.28; I Peter 4.16). Today we use the word Christian mostly as an adjective, a describer, qualifier or limiter of nouns. The nouns this word modifies most often for Calvinists include such things as Christian schools, Christian curriculum, Christian understanding, and Christian pedagogy.

In this chapter, each of five participants will discuss the crucial questions just raised and then seek to give some indication of the realization of the directional Christian adjective, i.e., Christian school governance, emerges from the world view of Christian nouns, i.e., people who claim this name. What follows are a series of portraits of various persons involved in or directly affected by Christian school governance. Rather than walking right past most of the interesting trees so as to see the woods as a whole, I intend to help describe the woods by describing the experiences of a few particular trees in a corner of the forest. Not that these descriptions give a survey of the entire terrain; they are more like five different wood, bark and foliage samples from which the rest can be inferred. This approach has the advantage of letting textures and fragrances--and sometimes odors--come out, features that may be more important, and certainly are more interesting, than broad generalities.

-Portrait Number 1: Bill, A Trustee-

The first participant, Bill, has served as a trustee in a Christian school for three years. He attended such schools for some of his high school education and attended a Christian college operated by the Reformed faith community. His children presently attend a Christian school. He previously taught in a Christian school for six years a number of years ago. Coming to the school board after having served in the classrooms of a Christian school affords Bill a unique opportunity to have governance complement pedagogy. Bill is conversant in both domains. He has been and remains very active in the leadership of the Calvinistic school movement.

In attempting to define Christian school governance, making reference specifically to decision making, he says:

> It's a collective process, involving all who are affected by the decision-making process. At the same time, there is a point at which one listens to the input and decides which one's [inputs] you're going to include in the final decision. You can not always satisfy all people. That's where leadership plays a role. On the basis of your beliefs you choose to listen to certain inputs and perhaps ignore others. This involves tact and sensitivity....
>
> This may sound like heresy, but I have a hunch that when we do things right, in terms of showing respect for people as God's creatures, and out of love for those creatures, inasmuch as something is right, it's probably Christian. So perhaps the word is often redundant or unnecessary.

While the term may be redundant, the Reformed community very often uses the word Christian to identify institutions which inherently imply a direction, a unique direction. For example, the existence of Christian schools doesn't make much sense if they are like all other schools. The Christian Labour Association of Canada doesn't make much sense if it only represents just another labour union. Does Bill feel that the term Christian has been used flippantly? He replies:

> Very much. Very much. In fact, sometimes I'm ashamed when I see the name [Christian] on certain institutions and then see what those institutions have done. The obvious examples would be the empires of evangelists Bakker and Swaggert: men who in the name of Christ have done terrible damage to His cause.

For Bill, the word Christian must indeed convey a certain direction. Perhaps direction and intent more so than structure. For example, a curricular model which moves in a Christian direction, he describes as follows:

> It does justice to children, justice to the way they learn, justice to who they are as God's children: the way they were made, their creativity, their curiosity, their need to investigate and discover. Inasmuch as any curriculum respects that in the child, the curriculum is Christian. And yet there comes a point at which to be a Christian you must go beyond the method. Yet, you could make a case for the public school when teachers treat students rightly without knowing Jesus Christ; they may still have a righteous influence in that educational situation just because of the justice of the process....
>
> We can account for that because God's existence is not conditional on our acceptance of his existence. God's law is law. Whether or not you believe in God, that law is there. We know that when you drop a vase of flowers on the floor, the water will spill, whether or not you believe in God.

The word "Christian" has been used as a defining term in CRC schools as it relates to curriculum, the what schools teach. More recently these schools have begun to talk of a complementing Christian pedagogy, the way schools teach. Recognizing the impact of governance upon the entire CRC school enterprise, including its curriculum and pedagogy, is there a place or need for a similarly developed Christian governance model for these schools? Bill responds:

> I think there is. I think we've just begun to scratch the surface in that area. For example, in the present structure of the board's collective decision making, probably both staff and board are perceived by both parties as employer-employee, boss-worker.
>
> In the past, for example, our school society had a Salary Review Committee that recommended each spring to the board and staff a proposal for a salary grid for the following year. The board has now replaced that committee with an Employment Relations Committee. That is an exciting step, because we are saying that this committee must look at employment relations, not just salary. Its mandate is to look at how we relate as employer and employee and how we can nurture a better working relationship...

Bill recognizes that the insights of the Christian community result from a continuous unfolding. It is interesting to note that in the example cited above, the Salary Review Committee had been preceded by the Salary Negotiation Committee, the first attempt to collectively have teachers participate in establishing salaries and benefits. However, its mandate precluded an adversarial posture, much like the faceless, impersonal power antics of most labour-management confrontations. Most involved felt the residue of this annual exercise violated the biblical norms for mutuality. The establishment of the Salary Review Committee unfolded in a new and positive sensitivity to mutual concerns. The present Employment Relations Committee ushers in the next chapter, but only after a measure of trial and error in which both teachers, administrators, and trustees participate. This participation Bill refers to as a biblical notion of office:

> I think there is a theological concept that comes into play in the way our board and staffs interact. It is the idea of office. By office we acknowledge that the authority that comes to a position is one that is given by God, that this authority transcends the abilities of that particular person, and that the position assumes an accountability to God. That concept is good to hang on to. The board is not just the employer; together staff and board are one team. Yet we cannot eliminate all of the differences between the two parties. That's probably not healthy. It's good to have a sense of office and task and respect for those holding the position regardless of how well they fulfill them.
>
> Many people may not even be aware that they are influenced in their thinking by this real Calvinistic concept. When I walk into one of our schools, I'm very much aware that I'm walking in the school as a board member. I feel very much that I get respect because of that position, that office.
>
> There is by definition a respect that goes with the job. The principals have that same respect from their teachers; individual teachers may disagree with him/her and even dislike him/her as a person, but the person in this position is their principal. That real appreciation of office is something valuable to hang on to.
>
> The Bible story of David gives us an example of the importance of the recognition of office, since it God given. This view of office is one often held in our communities. David refuses to take Saul's life, even

> though Saul was an incompetent king, and David had been actually anointed king.

One can easily mouth the words that we must seek to do the will of God, God is sovereign and each ultimately is directly accountable to him. Yet we cannot exclude the idea that we are simultaneously accountable to each other. But how does this work in the Reformed community which gives assent to this notion of office? What does a trustee do? What does an administrator do? How does the board do this? Bill responds:

> It's a process of growing and learning together all under the headship of Christ and your commonality is submission to his authority. It's only in understanding what it means to submit to Christ that we get a sense of what it means to serve one another. If we lose sight of the fact that we are all under his rule, first of all, then I think a notion of office can lead to domination, authoritarianism, and disrespect for others.
>
> I think in the context of the headship of Christ over us all and our need to submit to his power in our lives, we become equals. Our differences in office are not differences of worth or value, but differences in the gifts, abilities, and tasks that we have. If a board functions well then you have all of the strengths you need in a board represented, where each person respects each others' gifts and nurtures them to the fullest extent.

In typical Calvinistic/Reformed fashion, Bill outlined a principled direction before giving any concrete experiences which give evidence of what he feels is a Christian direction, not an absolute Christian response. He cites a few examples from his own experiences that seek to embody this Christian direction:

> As chairman of the Education Committee I encouraged collective decision making by seeking to promote oneness even through disagreement. Sometimes I would challenge a committee member: "You don't seem to agree...." and encourage his/her reluctant participation.
>
> We need more time to listen to each other rather than the tendency to "talk at" each other. We need to listen more, not just hearing the other's words and responding with a silent, "I know where you're coming from." Sometimes people who are always negative and who are always critical and who are difficult to work with are people who have needs

> much greater than their opinions on a particular issue on which they have a strong feeling.
>
> That's where love comes in. In one meeting that I chaired there was a person who was very angry throughout the meeting but never voiced his feelings. Everyone else at the meeting knew that there was something wrong. After the closing prayer I put my books down and trailed this person to his car and said, "Hey, come on! What's going on here?" I didn't have to do that. That type of sensitivity is what we must nurture on a board....It takes time, effort, and energy to work together. It takes a long time before you can love somebody.
>
> Also we need to realize the obvious: one can be wrong. On my first year on the board I tried to do everything in one year. I had one motion after another defeated. I realized quickly my approach was wrong. I had to learn to submit my personal agenda to the agenda of the group. It wasn't easy.

A system such as this can only work in an environment where there is trust and mutuality. For example, Bill says the "board has to trust its own structures. Committees do their work. The board should then recognize that the recommendation is a valid one and endorse it unless there have been major considerations that were omitted from committee consideration." A great measure of mutuality is assumed. In addition, trustees prayerfully attempt to be faithful in anticipation of God's favour upon faithfulness.

The attempt to be faithful inherently implies risk-taking. Human activity must ever be transforming, ever closer to biblical norms. Reformed faithfulness implies attempting to engage culture. Board members too need to be free to make mistakes. If, indeed, the governance model of a Christian school—or any school, for that matter—influences the happenings in the classroom once that door is closed, then it follows that ultimately the expectations board members have of administrators influences the school's organizational climate, i.e., allowing them a comfortable margin for error, freedom to make mistakes. In turn, principals have expectations of staff, and subsequently staff have expectations of students. Classrooms of necessity must be places where students, particularly those involved in exploration, free inquiry, can comfortably attempt new directions. Opportunity for success implies space to make mistakes, freedom to fail—part of the learning process. Conversely, if, for example, a board expects certain results on departmental exams, the right behavior, no complaints, etc., the impact of that governance activity can significantly impact the modus operandi of the classroom.

Does Bill agree that the leadership "establishes and models the patterns for interaction?" The influence of history and culture flavour Bill's response:

> The basic influence in the classroom is the education people: the teachers and principals. But there are parents who want things censored. For example, one issue for some people is to make sure [the theory of] evolution is not taught. They can have a lot of effect on what is taught and what is not taught—the hidden curriculum.
>
> A hidden curriculum could be significantly shaped by board members. I think it is a real danger particularly with people who have a high desire to be successful. Many people in the CRC school supporting community were immigrants who have had very difficult initial years in this country. They are driven by the need that their children will have it easier than they had it. Now we are in the next generation. These parents desire to see their children do it one better yet in terms of success, e.g., get into med school or law school.
>
> But there are people bucking that. Evidence of that was in the action taken by one of the Education Committees of our school board last year. It made a decision to eliminate year end grades on the grade one report cards. That's encouraging. People have seen the foolishness of assessing what happens in grade one as measurable in terms of A, B, C, or D. What really matters is, has this child grown and developed? Has he or she developed "in the way that he or she should go?" Have the students become more faithful children of God, if you will? Thankfully, there are teachers and principals who keep putting the brakes on the drive to be "successful."

Bill describes an incident in which his idealism was tested against some of the realities of Christian school governance. At first reading the incident described does not strike one as being of a critical nature. Yet it does describe the tension of someone personally committed to the transformational agenda of cultural engagement, i.e., faith addressing contemporary culture. The following example represents a critical incident inasmuch as it involves a significant amount of personal commitment and a search for integrity with his faith in the matter of establishing school policy. In this case, two issues come to the fore. And the fact that Bill had been a teacher for a number of years sensitizes and informs his commitment and understanding of these issues.

In the first place, Bill makes a case for a transformation to what he considers to be an improved pedagogy, and, secondly, what he considers to be a step towards recognizing the role of Christians in our society, i.e., the place of the Christian school in contemporary Canadian, bilingual society.

> I had a strong conviction that something should be done. It was my first year on the board. It was my conviction that children should learn French earlier than they presently were being taught (grade four and up).
>
> Pedagogically I see how easily younger students pick it [the French language] up. It's fun. They enjoy it and are proud of it. For all of these reasons I had thought our schools, for once, could be ahead of things educationally rather than being told by government what to do. Teaching French could be done quite incidentally in kindergarten, i.e., introducing French songs or even introducing some kind of modified immersion program where French could be taught together with music or with phys. ed. in a natural setting, rather than waiting until grade four, where presently the French teacher comes in for 20 minutes.
>
> I thought this was quite exciting. The first thing I did was come straight to the board with the motion. This was inappropriate: it should have gone to the Education Committee. It was then referred to the Education Committee. They were quite enthusiastic about it. I was encouraged by that. They, in turn, struck a subcommittee of French teachers who I met with as a board member for about a year once a month to look at cost, staffing, etc. I was given this [subcommittee] assignment because I was quite enthusiastic and committed.
>
> So they finally came up with a very watered-down proposal...like, "Eventually we might want to consider going into the direction of..." rather than recommending, "In next September let's do this and this." That was a big disappointment.
>
> This went to Ed. Committee where initially the idea was received with enthusiasm. It now received a cool reception: Is this really a priority?" It passed but with no great enthusiasm.

> When the recommendation came to the board several of the administrators said, "This was kind of a nice idea but not really important." This effort began with a lot of enthusiasm. But a year later, after a lot of work, a lot of reports and research, it lost momentum.
>
> I learned a lot from that. It was improperly done. It was personally painful to fail. I'm still convinced that eventually teaching French earlier is going to happen. Educators are going to realize you don't begin to teach language to kids when they are turned off by a second language because they are threatened by using words they're scared of in front of their friends, whereas in kindergarten they'd love it and be excited about it; it's natural. Pedagogically, I felt it was so right.
>
> It was a tie vote at the board and the president had to break the tie. The president could have been convinced. He told me later, "If the administrators had said `Yes' to this item, I would have gone for it. But when they said,`It's alright but not so important,' then I didn't think we should go for it."
>
> I expressed my disappointment to the board president regarding the administrators, relative to their [lack of] support and response to this whole issue. He said, "Talk to them." And so I went to the administrators individually and said, "I was really disappointed in the way you responded on this issue. If I would have known all along that you felt ho-hum about it, I would not have spent a year of my time working on it along with teachers, with all of the extra time and effort, after school meetings, etc., at four p.m. when everybody's tired, but still collecting data and preparing a response."
>
> I think they were embarrassed by my bluntness. Obviously it was not a very important issue for them. It was perceived as my personal hobby horse which I pursued, and then lost. I thought this was an obvious attempt to do something right. But others didn't share my vision of Christian education.

Reflecting on the deliberative process of the board, Bill doesn't "remember discussing this issue in the greater, principial [principled] context of who are we [as a Christian community] and what are we trying to do." The issue seemed to stand on its own merits, its immediate utility and practicality: French for the lower grades, Yes or No? An affirmative or negative vote was determined by immediate concerns rather than any ultimate criteria such as what response would indicate greater faithfulness? Bill says the primary deciding factors were "Cost, i.e.,`Does this mean more teachers?'...And the teachers themselves were ambivalent about it. The board didn't want to force teachers in K through grade three to teach something that they didn't want to teach..." The discussion reflected pragmatic considerations.

Was there any discussion regarding citizenship in contemporary culture, in Canada, a bilingual nation where French is an official language? Or that faithfulness requires us to be busy transforming, improving, leading our culture? Bill responds: "No! That was the disappointment for me. Certainly that is the way I had hoped it would have been received."

> I don't think that the board considered the call to be progressive educationally. However, most do have a real commitment to Christian education. When you spell that out they're looking for probably a conserving or preserving of values; keep things the way they are. But given some leadership, they're not reluctant to change, just very cautious. They don't budge for anybody if they don't trust them. If they trust an administrator they'll say, "Tell us in which direction we should go." It [trust] has to be deserved. Maybe that's what went wrong with my French proposal. Although it shouldn't be personality dependent, it is.

It may well be that one of the weaknesses of a Calvinistic/Reformed world view is the assumption of its adherents that as a unified world view, i.e., "all of life is religion," an integrated embodiment of that world view automatically follows. Perhaps the doing or lived experiences do assume faithfulness. Or have Calvinists instead opted--unofficially, of course, being contrary to Reformed notions of cultural engagement—for some standard, prescribed pious responses? Is there conscious, deliberate reflection as to what comports best with our world view? Can we unconsciously, unreflectively assume the integrity of our intentions? The incident described by Bill seems to indicate a negative response to such reflective, principled considerations. Does the school board frequently test decisions against the backdrop of the larger picture of what defines faithfulness? Bill responds:

> No. I don't think it's done very often. Sure, it should be. But how do you do that? The leadership for that should probably come from the administrators. But I don't think they're presently sufficiently reflective either. Their schedules are so demanding that they don't

> have time to read. If you don't read and you're not philosophically reflective then you just talk cliches.

According to Bill, the board is also overburdened and trapped by the agenda of urgent items. This allows little time for reflection. But without sufficient reflection don't they run the risk of evoking responses that merely represent a cold, predictable Calvinist piety? Would board members be receptive to such a reflective agenda? Bill while sharing a challenge also gives some indication of what may be a prevailing mindset: such reflection may be perceived as a waste of time as it detracts from making immediate and urgent decisions regarding such things as budgetary matters, field trips, staffing, staff in-servicing, or French for kindergarten and grade one.

> People [board members] are not interested in wasting their time. Neither do they want to be preached at. They don't want anyone to pull the wool over their eyes. If they don't trust the person, talking to them [the board] won't be very productive.
>
> In my tenure as a board member only in a few specific instances did we talk about our obligations as a Christian community to such people as low income families. Or if someone is two and a half years behind [in tuition payments] where you know they have adequate income and you're considering the matter of litigation.
>
> The board has to encourage administrators to be reflective and administrators need to urge and guide the board in ways that are reflective.

Those responsible for Christian school governance, like everyone in positions of leadership, have to resist the temptation to make things safe, usually at the expense of responsible risk-taking and reflection. Blamires (1978) refers to this natural organizational phenomenon as "the administrative mind." Bill too gives assent to the truth of Blamires' observation; Bill says this may be true especially when you have to give account to people continuously, as a board must.

> When you are a parent-controlled school you probably attract parents who want control and who will view that school as their school and identify with it strongly. There are lots of benefits to this, an incredible amount of benefits. But there are some liabilities to this type of ownership as well. Parents can become overly protective and seek to define the school in their sense of what that should be. To meet all the various parental expectations can be difficult. So it's often expedient to take the route of caution--usually meaning conservative.

Yet this observation contains an inherent violation of the notion of task and office. The task and office of board members and administrators involves an appointment to be visionary, and in the theological sense, prophetic, i.e., proclaiming a biblical response for today's world. The propensity to opt for the safe, the smooth, the maintenance goals, seems to violate particularly the Reformed notion of ecclesia reformata semper reformanda est, the Reformed community continuously reforming itself. Yet in a real sense, school trustees too are representatives of the community as school administrators and teachers function in loco parentis. Those responsible for Christian school leadership function both as appointed representatives of the school society and simultaneously must give visionary leadership: "I think we travel both tracks at different times":

> For example, there are times when you get vibes that you better not raise tuition this year. That has determined what we would be doing. And that had definite implications for what we can be doing in the school. At other times when someone is persuasive and convincing and visionary, the board would go along with the enthusiasm that goes with that. Maybe it's good to have leadership, vision and drive and at the same time you have checks along the way that say, "Hey, Wait a minute!"

The idea of being directly responsible to God implies a limitation to the democratic ideal, that trustees and administrators only have delegated authority. The office of all believers implies a specific denial of democratic notions of governance. They are to reflect first and foremost what is the Lord's will for the community, the body of Christ (ecclesia). Bill rejoins that "Even in the church few people realize that it is not structured as a democratic institution. When members vote, it is basically input....To apply this concept in the school would take such radical rethinking...."

But doesn't the Calvinistic/Reformed perspective require just such rethinking? Isn't that part of the reforming or transformational task? If that is true, then those responsible for Christian school governance must be committed to an aggressive agenda of proactive Christianity, resisting passive Christianity. Has that been Bill's experience?

> No, I don't always sense that. If anything, there is a certain smugness. We are doing okay. The system works well. We don't question much the basic philosophy of education. But perhaps that's not a primary board function but rather the leadership, the people who do the reading and the research...(People who work as chartered accountants can't be expected to read books on educational philosophies.)....Boards probably need to spend more time listening to such scholars and intellectuals who keep on top of things, equipped to deal with recommendations.

One would assume that a school system that exists as the embodiment of a distinctive philosophy of education would require of its policy makers a particular understanding of that philosophy of education. It then follows that the chartered accountant must both understand, defend, promote, hence articulate with a measure of credibility, Reformed insight into education. Part of school governance requires significant insight, for example, to understand how current research and scholarship influence these Christian schools.

Bill agrees but concludes that part of the contemporary Reformed community remains comfortably complacent in our society:

> ...unfortunately I do sense an anti-intellectualism in this community. At one of my first Education Committee meetings we needed to fill a vacancy on the committee. The first comment was that, "We don't want any intellectuals." I was appalled because I thought this was the place to deal with an intellectual level of reflection. This was my first year on the committee and I asked emphatically, "Why not?" There is a fear of intellectuals because at some point they have it "over the barrel on you" because often they're smarter. That puts you in a vulnerable position.

> I think it's good to ask the question, why is there anti-intellectualism? It may point to a bad attitude among intellectuals: a lack of respect for other not-so-intellectual people, i.e., "Let me show you a minute." Even as a teacher it is tempting to snicker when confronted by a particular parent who was a bit inarticulate on an issue, a type of condescension. People feel that right away and they don't like it. That's probably legitimate. Academics, or maybe I should say academicians, have not always been wise in how they have shown their support to a cause. Sometimes they've gone into enclaves with other intellectuals and criticized together people who aren't intellectuals. Still, anti-intellectualism is a negative force we should fight....
>
> Teachers too are often perceived as intellectuals. As you go from K-12 [as a teacher], the further you go up [the grades] the more of an intellectual you are perceived to be, the more unapproachable and the more intimidating you become.

This suggests a measure of abandonment of the Reformed ideal, the transforming vision. Any residual smugness rather implies an entrenched commitment to the status quo. The Reformed Christian community is called to be a unity, a body, with intellectuals encouraging and supporting lay persons with serviceable insight and lay persons welcoming the insights of intellectuals, supporting scholarship. One must then ask whether Calvinist's retain the Reformed ideal, i.e., as transformers of culture? Or has this community opted for a significant measure of pietistic isolationism, restricting the expressions of faith to very specific and mostly private actions? Bill suggests that the leadership of the CRC community has become somewhat isolated from the rest of the members of that community.

> Most of the leaders in our community--pastors, teachers, professors--have that [a transformational focus] as an emphasis. But I sometimes wonder if these leaders in our community are not out of touch with the common man or woman in the pew. I sense in the common man a desire for first of all a more personal relationship with the Lord. They want to see that addressed. It's a more personal thing, not transformational at all. They want to be spiritually fed and are vulnerable to people who are slick at it, those who can preach to make them feel good, or musicians who arouse their feelings with a song...People are not looking for a good solid Reformed sermon, for example. I see a real division between where the leadership wants to go and where the person

> in the pew wants to go. I think Christian education may be a cause many of them support primarily through tradition, custom and even superstition sometimes. Often they really aren't aware of why their children are in the Christian school. And they hope that what happens in that Christian school will turn their kid out to be a "good Christian." So the supporting community's aim (as I perceive it, and I may not have that accurate) is not primarily a transformational focus.

While Bill affirms a loss of vision, a diminishing of the Reformed ideal, opting rather for a greater piety, he does not feel this to be a total abandonment of the Reformed faith. Perhaps it's merely a readjusting--a sort of pendulum:

> This turn to piety is not all bad. I think it was the unpaid bill in transformationalism. There was such an emphasis on cultural expression, the kingship of Christ, that sometimes the individual personal lives were in want.
>
> In the home I grew up there was a strong CLA (Christian Labour Association), CJL (Committee for Justice and Liberty) [now CPJ, Committee for Public Justice] emphasis. Christian education was as important as a glass of milk per day; you just didn't question it. Yet seldom did I ever see my mother pray; she prayed only when my father was absent. We only prayed at mealtimes. My father always prayed rote prayers. They were not different from day to day unless there was a terrible crisis somewhere. I think that was unfortunate. People now want meaningful songs, songs that speak to them, songs they relate to, and unprogrammed prayers.

A move toward pietism is usually a movement toward a more prescribed, exact, legal obedience. This would be analogous to Reformed movement near the time of the Synod of Dort (1618-19) when Calvinists in an attempt to insure and promote vibrant faithfulness moved toward pietism. This move towards pietism carried in its wake theological-behavioral imperatives, a more internal focus in the community. As Bratt described it:

> The converted were then obliged to maintain ongoing intimacy with God through rigorous introspection and daily "spiritual exercise"; to "practice godliness," rejecting "the things of the flesh and the world" and obeying "precisely" the law of God as recorded in Scripture and throughout, to submit to the appraisal and admonition of their fellow "faithful." (1984,p.4)

In an entrenched piety the urgency of cultural engagement diminishes. The traditions and established practices intrinsically convey a sense of faithfulness. While in many ways the Reformation was a radically anti-traditional movement, replacing or refining traditions with such things as the primacy of Scripture and the priesthood of all believers, theologically it doesn't have much of a place for tradition; yet, Calvinists intuit that their lives are significantly if not wholly shaped by tradition. Earlier Bill asserted that some send their children to Christian schools out of some sort of tradition. In effect, has transformationalism been sacrificed on the modern altar of cold tradition? Bill responds:

> Any changes that take place must be done recognizing that we are people of a time and of a culture. A study of history is crucial. Anybody who wants to do anything culturally has to know history. It's like knowing who you are. Children want to know about their families so that they know who they truly are. We can only know what our culture is by knowing how that culture got to be what it is. Transforming has to come being aware of the process of that culture developing.
>
> I feel strongly about this. I think back to a sociology class I took [with a professor at a Christian liberal arts college]. He said any change that doesn't take into account the historical processes is actually revolutionary change. (Maybe that's why my first year on the school board my motions didn't go through. I just jumped in and thought I could move things.)
>
> To bring across any change you have to have knowledge of why things are the way they are now, and why they can therefore change as situations change, times change, and people's needs change....

Returning to the original question of whether Christian is adjectival or can be assigned to a particular action, a noun, i.e., a particular decision, does Scripture then shape the decision? Or does Scripture only shape the decision-maker? Bill's answer:

> Scripture challenges us to make radical changes now, i.e., Paul's conversion, etc. Stop, turn around and go the other way...
>
> Yet how do we go about this. Christ was patient with the Pharisees. We forget that. We just think of the condemnation all the time. He surely dealt with them again, and again, and again, even when he called them

> "white-washed sepulchres." He was still dealing with them in a serious manner. He met them in the temple, arguing on a very academic and theological level about Judaism and traditions: many of his parables and accounts of his teachings addressed Judaism. His whole life respected tradition especially as recorded in Matthew which respected the Jewish tradition....He never said that, "I'm here now, it's [tradition] all over." Perhaps that's a biblical norm for dealing with change. I'm not sure.
>
> Scriptural norms shape the decisions and decision-makers. Most certainly they do. Whether or not Scriptural norms are ever brought up in the course of a discussion or not on motion "X", they do shape. For example, certainly the Scriptural directive to care for the widow and orphan comes up regularly in discussions on tuition for low income families. And in a more recent decision dealing with teacher "X" [a senior teacher with diminished energy was given classroom assistance], there was clearly a move made as a compassionate gesture. "We're taking this action to help this particular teacher."

In summary, Bill reaffirms the equation of Christianity with some definition of God-directed right-ness or the biblical word righteousness. When asked what makes governance of Christian schools unique?, he rejoins:

> I haven't worked on a public school board. If I had I would have an easier comparison. And there would be things they may do that are very right, even things we don't do. However, everyone on our school board shares a love for this cause. It is like a team. You may not like the player on second base but your commitment to the team means you work together to win.

-Portrait Number 2: Brian, A Trustee-

The second participant, Brian, has served as a trustee in a Calvinistic/Reformed Christian school for six years. He has also been involved in an administrative capacity in a public school. Brian taught in a Christian school, was educated through the university level in public and Calvinistic/Reformed Christian schools, and presently has his children enrolled in these schools. He remains very active in the leadership of the Christian education movement.

Brian's experience demonstrates the difficult--perhaps peculiarly difficult--situations trustees of a Christian school can face attempting to live together in a particular way, what Reformed people often call community, and to live meaningfully in contemporary society with integrity, i.e., consonance with the norms of Scripture. The specific question in this case lay outside the immediate domain of the classroom or even school for that matter. His story involves what most in our contemporary society would call the private domain of people's lives, their marriages.

The mandate of a typical school board as demonstrated in the earlier quoted guidelines for those responsible for Christian school governance includes the following: "Every relationship within the Christian school community must give evidence of the life promoting presence of the Holy Spirit" (Explaining the Schools of the Edmonton Society for Christian Education, 1987,p.4). An event, which the trustees assumed to be anormative, took place not only within that school community but more specifically involved Christian school staff: two of its employees, in fact, both professional teachers.

Brian shared the details of the difficult situation that faced himself and all others concerned with the governance of the Christian school system in which he was involved. The case involved two experienced staff members--both highly respected in the system--who appeared to violate the norms of the Reformed community. Two mature staff members got married and very shortly thereafter, without explanation, just walked away from the marriage. Marriage constitutes a very important norm in the Reformed community. The community would not easily countenance any such casual or what was perceived to be a cavalier attitude toward something the community ascribed sanctity. Brian summarizes for us regarding this marriage dissolution:

> Marriage was perceived by them [the two teachers] as a very private thing. My concept of marriage is a very communal thing. That's why we have the public ceremonies. We get the support and the endorsement of the whole community.
>
> Marriage in the board's eyes is a crucial community obligation; marriage for most of us in the Christian school community is the backbone of relationship.

The CRC school community avers that the "leadership must remain aware that it establishes and **models** the patterns for interaction reflecting Christ's example" (Explaining the Schools of the Edmonton Society for Christian Education, 1987,p.4). First of all, those responsible for school leadership must live exemplarily. Consistent with that portrait then is the expectation that staff also demonstrate model and exemplary lives. This does not mean there is no room for mistakes or failure, it's just that such mistakes and failings must be handled in particular ways so that healing, restoration, or failing that, honourable resolution may take place. What appeared to be a highly visible and disconcerting brokenness had occurred right in the midst of the Christian school enterprise. Brian continues:

> If we just push this issue under the rug and say it never happened, then who are we as community involved with each other? Who are we in terms of marriage? And as one board member picked it up very strongly and said, "What kind of models are these?" That then became the credo for other board members...
>
> We'll give them two or three months to make some intention to establish, reestablish or just to make some decision to show that they have some integrity in terms of showing by not saying one thing and doing another. The board did not say, "You have to be reconciled."

One teacher was on permanent contract. "Essentially she was fired." The other teacher held an annual contract that "just wasn't renewed." Eventually, the latter successfully sought legal redress. Would the board have taken the action they did if they knew in advance that they would have to pay financial reparations? Brian answers:

> The board would have made the same decision regardless....That possibility did arise occasionally throughout the discussion. But even if it were to cost us, that was not to be the overriding issue—even if it cost us.

Referring to his personal feelings, Brian says:

> I just couldn't in my gut say, "Let's go on and keep them in the system." In a way everything, including the way they approached things,...they went against my whole grain of everything that constitutes honesty and integrity and genuineness and caring, for the norms that we uphold. When I worked through my struggles and presented them to the board, that set the tone for dealing with the issue: there was a strong unreserved subscription to a high view of marriage.

Brian explains something of how the norms of Scripture directed consideration of this issue throughout the various levels of his involvement:

> I would hope that they [biblical norms] would direct it [decision making] consistently, all the time. But I know they don't. I am not what one would describe as an outspokenly pious person. And yet, in my core, I probably have a stronger pious streak than many who are outspokenly pious....
>
> What does it mean that I'm doing this as a Christian?
>
> God is not just some abstract deity out there to which we relate in our private moments. I want to bring God right in here. He is involved with us right here in what we do....
>
> I do believe that we are part of a community. I have to develop the gifts God has given me to strengthen, enrich, direct, and enable.

Brian then makes reference to his struggle with this particular issue, both personally as a trustee and as a member of the community. His story reflects the influential considerations imposed by the prevailing culture which depreciates the issue because of its commonality, i.e., marriage dissolution. In order to maintain integrity with the Christian faith, as understood individually and collectively, the trustees felt that impact of modern society--and perhaps still do on this particular issue. Brian explains:

> The efforts put forward to assist, to be a community were thwarted [by the two staff members]. In a real sense, they rejected us...The fact that it still stays with me means I still don't have a sense of closure that this was absolutely the correct decision. I'm still not sure....But at the time we really struggled with it [the issue]. We just didn't know.
>
> One of my colleagues [at work--not a member of the Reformed community] whom I had known for a few years...when I shared with him the bold facts, said, "They're crazy! You're crazy! They're crazy for not sharing, dealing with it! And you're crazy! You're going to fire them for that?" There were always those two points too....Someone else called me and said, "You can't fire them for this!" But we did and we felt we had done the right thing.

Brian laments: "If only they [the two staff members] had been working for some sort of wholeness; that would have made all the difference."

Not only did the trustees confront the legal forces of the establishment, and the predictable misunderstanding of much of the larger community, they also had to face considerable criticism from a significant portion of the Christian school community. Not being free to disclose all the "gory details" for both legal and ethical reasons, the trustees often had to silently bear the brunt of an unexplained action. Some members of the school community perceived this muted response as aloofness and correspondingly lost some respect for the school trustees individually and the board collectively.

> Public opinion probably went against the board, that is, parents in the school system. There were a lot of very upset parents...where these people taught. At board we struggled with issues at a level and range assuming we are representatives of parents in a parent-controlled school. There was a gulf between board and parents. Parents felt these were fantastic teachers. For most parents it was not a principial [an in principle] issue: "My kids like them. Hang on to them, cost what may!"
>
> I think if we had gone to the community and just had been honest about our own struggles, I suspect the reaction would have been, "You guys have nothing better to do? These are good teachers! You've just fired two good teachers! You're a bunch of fools! What's all this abstract stuff? I can't relate to this at all!" I think we would have felt we would have made ourselves too vulnerable.

Upon further reflection on the broader perspective regarding the expression of a uniquely Christian response, Brian affirms Christian indeed refers to adjectives.

> It is descriptive of the person or the society or whomever seeks to work, think, act, etc., in faithful obedience to God and his Word. Christian equals the directional indicator of one's heart commitment to God. As such, one of the greatest difficulties we had with this marriage situation was their—at least to us--apparent lack of commitment to a working out of their own vows made at their marriage, an unChristian marriage although it had ostensibly begun as a Christian marriage with their promises before God...only a few weeks earlier.

Attempts at integrity caused tensions, i.e., tensions between authority exercised for dominion, authority exercised for service, promoting the communion ideal, and respecting the place of individual believers within that community. With reflective candor Brian critiques the collective mindset of the trustees as he considers this particular decision to be a Christian or faithful decision:

> The board made a **principled** decision. They did not make a compassionate decision. Therefore, if Christian equals compassion, then it was not Christian. On the other hand, Christ did whip money changers out of the temple. There were principles and norms to be upheld. I cannot say it was a Christian decision. That label, as such, we use too much; we may have trivialized it. No, it was not Christian in that sense. It was principled. It was responsible. But to say it was Christian, no. Because it was not ultimately "justice tempered with mercy." Mercy wouldn't only be to tolerate their situation but to say, "Whether you like it or not, you're getting a leave of absence."

> It still goes against me that they in their independent spheres, not meaning anything and violating everything for which we stand and claiming, "Such a good teacher, so stay on." But we could have tempered it more with compassion.

Brian then affirms that actions and deeds which contribute to healing, wholeness, justice, restoration or appropriate resolution are worthy of the adjective Christian. But that is very difficult to do; risk-takers become very vulnerable. How would he respond in a future situation? "...don't ever put me again in a position in which I must decide with that degree of involvement in people's lives..."

After reflecting upon the above conversation Brian offered the following observation:

> What we as board sensed and probably articulated even then and probably right now if we were able to articulate it, both [of the two staff members] represented in their whole attitude, in terms of community involvement and community relationships and community dedication [commitment to the community ideal], represented everything that was antagonistic to all of us. As a board you're talking of people who are volunteers who dedicate their all to their particular task. They are there because they are very committed to that vision of Christian education. Whether they have children in that system or not, they're going to try very hard to work toward that unified goal: together as one community, try to teach our children and perpetuate through the generations a love of God in whatever we do.
>
> What they [the two staff members] as such did, divorced that whole thing in terms of their marriage and their difficulties in their relationship from its whole community bondings. So when people talk of modeling, i.e., poor models in terms of the sanctity of marriage and the sanctity of the family, I think implicitly in that was also a sense that they're also not models that we would hold up for our own personal life-styles. They had divorced themselves from that community. The reason we struggled was that we just didn't know what to do with that.

Certainly the modern phenomenon of marriage dissolution has had a deleterious effect upon the Reformed community. The prevailing culture makes inroads into the ideals and the life-style of the Reformed community. What was once not tolerated now seems to demand accommodation. While some of this is only contextualizing the faith in an attempt for contemporary relevance, in other instances, it appears that the process of secularization continues to advance. Earlier secularization was defined as disengagement of faith from government, politics, education and the like as well as the subtle movement towards privatized "Christian" practice. Brian attests to the secularizing movement in the Reformed community but not in a hand-wringing, finger-wagging, Bible thumping, "woe is me" fashion. He defines secularization as "a walk in an aspect of life without God that detracts from the whole of life; for some they compartmentalize life." In this context Brian offers this arm's length retrospection:

> Looking back at it, I can see the beginning of a secularization of our Christian community. If the case came up today, I think the board would respond differently. A few years have elapsed. We have lost some of that faithfulness. The secularization has continued. What we must do today is...ask what is Christian education to be and how do we continue to make it relevant for today's society? In that sense, the values we adhere to, the goals we had then, we may still have, but we do have to live in the reality of the here and now. These events occur; how should we, involved in Christian education, speak to that today? And that's a question to which I don't have an answer.
>
> But we have lost some of that faithfulness. We have become more secularized as a community. We've become more worldly in that sense.

Brian is particularly critical of some of the contemporary leadership in the Calvinistic/Reformed community; they too seem to have bought into modernity's penchant for secularism and individualism: "One of the biggest problems is leaders who have copped out of that faithfulness--more so than the followers." Regarding personal choices, they "know all of the arguments. But it came down to `It's my choice. No one community or group expectation should impinge upon my choice. My rights above all else.'" As such thinking embraces the individualism afoot in culture, it diminishes the commitment to be community, detrimental to the notion of communion of the saints. With the community ideal eroded, the call to be a force for healing and justice is also muted. It follows that the Reformed notion of cultural engagement and transformation is then muted:

> I see a lot less transforming going on. The leaders are increasingly becoming those who have almost a dualistic approach to living in the sense of a very deep piety, the outward appearance, while they are relatively unscrupulous in the marketplace. When we permit such leadership we actually contribute to the deforming [as opposed to reforming] of the Reformed community.
>
> I can think of several individuals in my congregation who are always preaching/teaching the love of Jesus Christ when it is their turn for [church] service participation and who organize pious church-directed activities but who fail, for example, to see the need for Christian education, justice in the real estate marketplace, compassion in their factories, respect for others in their families. And these are the people who are increasingly becoming more vocal and given leadership positions in the church and the community.
>
> I don't have the leadership ability, the credibility or the strength to reverse what seems to be an increasing trend in the community. I can speak loudly in my corner. While I think I would respond as board member as I did last time, I think others would have responded differently.

In summary, would Brian feel comfortable describing what happens in CRC school governance as Christian in this critical incident or in others? He responds:

> That's a tough one. We could talk about tolerance and understanding and listening and other such goodies. But to make it genuinely Christian we would have to design it as the board being aware that it works within a larger context. They always would have to take account of the person and that would have to be defined as a Christian walk, that is, as Christ walked. That [walk] is characterized by humility, willingness to risk--mistakes can be made. (I hesitate in a sense as that becomes a cop out: win a few, lose a few--let's gamble.)
>
> We did try to walk in their [the two teachers'] shoes but we couldn't. But you can't escape some measure of judgement calls. But then we need to proceed after deliberations with a certain confidence, even if that decision could have been wrong.

What does Brian consider to be the normed governance process as an activity in which Christians attempt to be faithful? He, like Bill, notes the significance of the Reformed notion of office or calling. Inherent in this notion is the idea that "we acknowledge that the authority that comes to position is one that is given by God, that this authority transcends the abilities of that particular person, and that the position assumes an accountability to God."

> For Christians to be placed in a position of governance where they must make judgment calls and discern appropriate direction in accordance with God's will, I think it would be crucial that these "governors" consider themselves as being **called** to that position. However, this concept seems somewhat antiquated today, especially since it too often leads to abuses of power over the people.
>
> Inherent in this concept of calling is the notion that one is **primarily** accountable to Him who calls, not to those whom one is called to serve. In that sense, as board members we felt that our decision [regarding the two staff members] was a responsible judgment call as He would have had us make the judgment. But because such a statement too often smacks of arrogance, we were reluctant to call it such [a Christian decision].
>
> The early church examples don't give a lot of direction because when judgment calls had to be made, as in case of Ananias and Saphira, God immediately intervened. Since some of the board members are/were not biblical literalists, our task was to discern the spirit of His Word for 198-- and thereby uphold His norms.
>
> Since biblical governance in the Old Testament and the New Testament was theocratic rather than democratic, Christian governance today consists of a theocratic, i.e., God-given, directing and leading by those who have been "democratically" elected to such positions. But, unfortunately, in most of our circles, the "winning" of an election [voting for trustees] is often construed as a race in which the winners are congratulated. As such, the concepts of God-directed or "calling" to serve is frequently disallowed as crucial to a governance of His people in His institutions. Board members press to bring their concerns to the board which arise in their "constituencies." In addition, parents lobby boards to direct their causes in their way.
>
> In a normed governance model, board members are to be judges who live and breathe among the people, who hear their concerns, field their lobbying requests, but who then as a group of "called" and elected members have to consider all the dynamics and issues to vote responsibly as He would wish. Does this mean boards can make bad decisions? Of course. And for a variety of reasons, not the least of which is the protection of our own little powerful domain of self-interests and distorted biases.

-Portrait Number 3: Jane, An Administrator-

The third participant, Jane, has served several years as a CRC school administrator. Jane has been educated through the university level in schools espousing a Reformed perspective. She has her own children presently enrolled in Christian schools. She remains very active in Christian school leadership.

Jane's experience in the governance of Christian schools affords a unique look into the personal involvement of a perspectively sensitive administrator. Jane is by nature a non-confrontational person, in the usual meaning of that term. While Jane has definite ideas and direction, she seeks to administrate using a consensual approach to decision making, willing to take the longer, slower, and sometimes more painful road in school governance. This intention gives expression of Jane's world view, particularly as it relates to the respect of the person and the community.

This portrait also affords an inside look at the community--generally a smaller, more close-knit community--as various spheres of concern come to expression. Jane describes for us how the norms of Scripture directed or influenced the outcome in a particular critical incident. She concludes that "...my understanding of Scriptures shaped by my `Reformed glasses' leads me in the direction of collegiality and accountability being applicable in a Christian school setting."

The critical incident Jane describes as "one of the most difficult situations with which I had to deal," involved the mid-year dismissal of a teacher who lacked the requisite gifts and talents to be a classroom teacher. The first year teacher had a great deal of difficulty managing the classroom, directing students to stay "on task" educationally. Jane also concluded that children too had difficulty relating to the teacher as a person: "It was a bad scene....There may have been inherent weaknesses in her teacher training or her personality may not have allowed her to work as a teacher....Ultimately it was the lack of an appropriate educational situation in the classroom."

The story begins with Jane establishing a principled framework and then describing the events of this incident. She begins:

> There is, first of all, always a concern for the individual. The individual is a person who has received from the Lord abilities and talents which the person is asked to use in the service of the Lord. The service of the Lord means the service of people and of creation. That was one principle in the ongoing reflection.
>
> There is, secondly, the idea of community as in Ephesians 4, I Corinthians 12, and Romans 12 where Scripture talks of different gifts; each one of the gifts ought to be used so that others in the community may be built up. It seemed to me that also helped us deal with the situation. In dealing with the teacher we would talk about "What are your gifts and how can you best use these gifts effectively in the community? Are the gifts being put to best use in this particular situation? Maybe we haven't correctly assessed the gifts that you have?"
>
> Another scriptural norm is respect for the person. We tried to help this teacher see it was not for lack of trying or that she should see herself a failure because she was unable to achieve or carry on her task as teacher. I continued to respect the person as a person. And I shared that with her personally.

Jane shares how such very "personal" sharing sessions involved a great deal of invested energy and emotion, of course, of the teacher involved, but also on the part of Jane, the administrator, who could have pursued a more distant and legalistic method to dispense with this problem. Jane and the teacher had reached some mutual understanding beyond all of the tears. Part of the biblical norm for relationships, collegiality, involves understanding. But it must move beyond understanding in the common use of that term. A biblical norm also includes a dimension of confrontation: "speaking the truth in love" (Ephesians 4.15). Certainly confrontation which evokes or demands self-reflection of the suitability of gifts--even if done lovingly--still involves confrontation. Jane inescapably held up a mirror for the teacher to see herself. And there had to be changes: ultimately Jane had to declare—with the ratification of the trustees—that this teacher could no longer teach in "Jane's" school. No longer could they walk a common road as professional educators.

Jane reflectively shares something of the confrontation:

> My first confrontation in this sense was my attempt to "educate" the teacher: some ways of helping her improve. If I had it to do over again, I would do less telling her what to do. I would ask her more about some things she felt she could be doing. I would then help her to identify her strengths, her inner resources. No doubt, there was lots of self-analysis. Yet, it comes back to a respect for the person.
>
> Confrontation is not over who the person is but what the person does.

One readily senses from Jane a commitment to a particular ideology or world view, sometimes idealistically so perhaps. Nonetheless, one senses that Jane attempted to realize those ideals even if the process may be slow—painfully slow—and cumbersome. As cited in the example above, Jane indeed attempted to realize a world view. She placed much emphasis upon the "person." She also sought to resolve the situation in a more wholistic sense, in the sense of community, the biblical metaphor of body. The body involves other teachers, parents, and most importantly, students. Jane reflects her approach to governance in this statement: "I prefer to talk of leadership rather than administration. It never serves itself, it serves children, persons."

Did the view of "person" obviate a biblical understanding of community?

Jane responds:

> The support of the rest of the staff was greatly appreciated. They were concerned with the person who had so much difficulty. They too tried to help her in many different ways....
>
> We are community. We did have a staff meeting and did explain the situation and reasons to the staff. (She was not in attendance.) The staff understood the action being taken and had no difficulty with it. They felt there was something going on that wasn't helping the teacher

> [in question] very much. And there was also something going on that wasn't helping the children very much. They recognized that it was a bad situation which needed to be healed. In that sense the community also played a role in confronting, helping, and supporting in as much as they could.
>
> My main concerns were the children and the teacher. But sometimes upon reflection I wonder if perhaps we, in seeking to be responsible, may have walked the extra mile; perhaps action should have been taken earlier. The teacher was released half-way through the year....The bottom line for me was the students, the educational situation.
>
> I may have had a personal fear of confrontation. And knowing, too, that I was dealing with possibly the life work of a teacher.

As most CRC schools exist as more close-knit communities, we observe Jane, consistent with her idea of personhood and community, attempting to deal with the teacher in a more wholistic manner. This required Jane to go far beyond what most school administrators would consider their sphere of responsibility. Jane describes some of that for us:

> I think she understood it (the dismissal). Her husband had difficulty understanding it. Her father who had put her through school had even more difficulty: "I have paid for four years of education and now you tell me she can't teach?" The girl had a terribly difficult time. We also dealt with the husband. We had her and her husband in together talking about the situation. As far as she and the school were concerned it was a mutually agreeable kind of thing.

Even as the situation reached its most painful crisis, Jane sought to be sensitive and pastoral, maintaining respect for personhood. This is evident in the following observation:

> We did recommend that she [the teacher] stay in teaching but more on an individual or small group basis, or in teacher-aiding, or something like that...Later she said she appreciated the sensitivity of the process that removed her from teaching. She told me that...But I hate to use the word incompetence because in a different situation, with a different class, it might have worked. I don't know....
>
> The fact she was released didn't mean she was less worthy as a person. That was important for us to deal with.

Because of the immediacy of Jane's involvement--she also had a son in this particular teacher's classroom--the school board never had need to expend considerable deliberation in this particular case. The reports regularly reached the board assuring it of on-going consideration. However, Jane shares this one observation:

> One board member who also had a child in the classroom [of this particular teacher], who was unhappy with the situation, raised the issue [at board level]. Another person present asked if this board member had spoken with either Jane [the administrator] or the teacher in question. As he had not done so to that point, the board decided that the issue should not be discussed at the board level [at that time]...He tried to discuss it here [board level] but failed.

The implication was the biblical admonition to first deal directly with those with whom one has a concern as in the spirit of such biblical passages as Matthew 18.15.

In retrospect, was this action a faithful Christian response? Would we dare even call it a Christian activity? Would it be distinguishably different from what one might find as part of the governance activity of other schools? Is Christian a noun or an adjective? Do we hear echoes of Bill and Brian as they associated Christian faithfulness with God's universal rightness or righteousness as it is described in Scripture? Jane responds:

> Much of the latest literature on educational leadership suggests that many of the contemporary school leaders may have used very similar kinds of practices: practices which I feel take a step toward biblical faithfulness. But probably what you may find unique is the sense of co-responsibility perhaps, the depth of understanding that goes beyond the pragmatics or surface to understanding more of the totality of the situation. It's not an "either-or": Christian-non-Christian response.
>
> It's got to be an adjective. It implies that that which you do needs to have a particular focus which for Christians [nouns] arises out of the Scriptures. And a central theme of Scripture--redemption in Jesus Christ--arises out of the character of Christ's work. So when you talk about Christian such and such, and Christian such and such, that implies that the principles of the Bible have been brought to bear on these things.

As Jane, by-and-large, feels she attempted to be faithful, does she feel this response represents a model for all similar situations? Very specifically then would Jane see the resolution of the incident cited above as a Christian resolution?

> Yes, even with all of its failings. If there were errors made, they can be forgiven. That's part of what Christianity is all about, my faith tells me.
>
> I think it is dependent on the personal interpretation of what Scripture is all about. This interpretation is usually dependent upon past experiences and training. That's where the difference lies between divergent Christian approaches. Was this particular decision the result of a Christian decision-making process? I think I tried to follow the directives of the Scriptures. Does that make it Christian? Does this particular governance process become the norm for all situations? No, I don't think it does. But the attempt to apply Scriptural principles all along the way, trying to understand, trying to wrestle with the situation, asking what the Bible asks in this situation, is a Christian process. How can we most effectively love God above all and our neighbour as self and make a decision that benefits the people who are involved? Did it benefit the teacher? Our vision in a situation is sometimes limited and distorted.

Assuming Jane's observation correct, it then follows that a decision with quite a different outcome could still be understood as a faithful application of Christian principles, ultimately integrity. Yet the attempts at faithfulness give definition and meaning to the word Christian. Jane inherently suggests Christian becomes a verb: Christian is in the **doing**, the service.

> Service of the Lord means trying to discern His will in a particular situation. It means using the resources He has provided someone to build up others, to make life more bearable, pleasant. It means developing her or his gifts to the benefit of creation, its people and oneself. That may include helping others see their need of God in their lives and it includes exercising responsible stewardship over personal and corporate finances. It includes making decisions about whether to use fertilizers on the lawn. Serving God is difficult for me to conceive as being separate from serving people or the creation.

Jane asserts this doing in all of life defines our faithfulness to God: "Things must be seen in their totality." Expression of a unified Calvinist world view are evident. That again becomes apparent as Jane defines the word "totality".

> "Totality" refers to all words, deeds, and thoughts. It is like serving (loving) God with all your heart, soul, mind and strength--that is, your total being. Totality also means all-inclusive. As Abraham Kuyper suggested, there is not a thumb-breadth in all creation that does not belong to the Lord. I also feel that there is not a thumb-breadth of creation that escapes the need for redemption in Christ--and that includes, principalities, powers, as well as thinking.

Consistent with the other respondents so far, Jane affirms that the law of God directs the non-Christian as well as the Christian. Yet Christians can and must be sensitive to the surrounding culture, and, where possible, to learn and to integrate the "gifts" or insights of that culture into a Christian response. Christians are to examine the norms of Scripture and where possible integrate contemporary culture into these scriptural norms of life.

> ...the law of the Lord impinges on the non-Christian as well as the Christian. Calvin says Scripture functions as the spectacles that help me understand the situation and its implications. There is the norm and there is the implementation of the norm. Scripture impacts and helps me understand and helps me develop approaches in which I attempt to meet God's demands.
>
> Because of the faithfulness of God upholding His laws, I cannot say that somebody else over there can't do the same things I have done. I have learned so much from "secular" people about education. I have asked myself why haven't we [Christians] thought of this; it seems closer to our sensitivities and understandings. I have put some of the ideas of secular thinkers within the Christian framework and have modified or rejected certain ideas. This framework does make lots of difference. Dewey and Rogers have contributed to the understanding of life. But in the totality of the situation, they come from a different orientation. They have reduced their understanding of reality to an aspect of it. Thus Dewey sees all of life through the social aspect. My understanding is a continuously growing understanding.

Jane appears to be both proactive and optimistic of contemporary Calvinists' involvement in cultural engagement, the transformational motif. A feature of this transformation or on-going reformation is that it is a progressive renewal. Christians must work within the dialectical tension of adapting modern culture wherever possible. They, as members of a Christian culture, must also work to be sure that their culture is in accord with God's norms. Then, without an attitude of superiority, try to persuade others of their stance, the call to evangelism (Veenstra, 1986,p.23). Jane affirms that the exercise of contemporary Reformed/Calvinistic faith inherently requires action or doing.

> If we believe that this world belongs to God...then we must want to be busy transforming people's understanding of their tasks and practices so that these might be more normative. That means transforming, I suppose. Some contemporary examples of this include the attempt of CLAC [Christian Labour Association of Canada] to bring healing in industrial relations. Or the work CPJ [Citizens for Public Justice] is doing to try bring justice to native Canadians. Or the attempt of various people in the Christian Reformed Church to elevate the role and status of women. Or the attempt by teachers to change their classroom practices so that all students may be able to experience and explore their giftedness in the context of community. Or the attempt by Christian farmers to develop farming practices that conserve and rejuvenate the depleting soils. These are feeble and broken attempts to bring healing to a hurting culture--attempts to transform cultural practices to reflect love and concern, etc.

In summary, Jane feels that governance structures and processes directly influence classroom direction and practices. She also feels CRC schools have not yet initiated a significant transformation of governance practices appropriate for such schools as have been initiated in the two other noteworthy areas, namely curriculum and pedagogy. Lest Calvinists become either triumphalist or pietists, Jane warns: "But there is not a finished, completed understanding of Christian curriculum either. Yet, there has been a growing towards, a wrestling with the principles of Scripture, norms of Scripture, to see how they impact on those kinds of areas."

-Portrait Number 4: Joanne, A Staff Member-

The fourth portrait involves a staff member who was directly affected by the governance activity in a CRC school. Joanne, a veteran teacher, had also been involved in educational leadership roles including professional organizations. In the school system she had served in an administrative support position. The latter position enabled Joanne to attend a number of school board meetings, giving her some first-hand insight into that aspect of school governance.

Joanne, presently a teacher in a Christian school, was earlier dismissed by such a school when the board of that school deemed it necessary to terminate her services essentially because of her life-style. (It is interesting to note throughout that Joanne was dismissed even though she enjoyed the "security" of a permanent contract.) As in the second portrait, this incident involves an issue beyond the immediate school purview: Joanne's marriage. Joanne, already a seasoned teacher and involved with administration, married and after two months she and her spouse essentially walked away from their marriage: "...a mistake." After considerable dialogue, the board felt the community's norms for the Christian life in general, and marriage, specifically, were violated. And in a smaller, more closed community, the distinctions between private and public life blur.

After three years away from teaching, Joanne again reapplied to the same school system which had dismissed her. In essence she wanted to rejoin the teaching staff and community she very much appreciated. She also wanted to test the genuineness of the dismissing school board to indeed come to grips with what it meant to live in community, within the norms of the community.

Joanne received a reappointment to the same Christian school system and even to the same campus.

In Joanne's story one is afforded the unique insight of the other side of CRC school governance. Through the window of Joanne's anguished experiences one observes something of the modus operandi of those responsible for the governance of this Christian school. This story provides a unique vantage point of someone directly affected, someone recognized as a respected teacher, someone knowing the system, and someone reinstated into the same school system. Joanne's story presents a portrait that expresses something about Calvinistic/Reformed decision-makers as well as Calvinists directly affected by governance outcomes.

Joanne begins her story by describing her early interaction with the board as it relates to this particular critical incident. Essentially the events span an eight month period beginning with a shared awareness of the problem and continues to the decision of the board to dismiss Joanne. In order to more accurately convey the nuances of this incident Joanne will speak for herself whenever possible.

> It wasn't so much my interaction with the board as it was the school board giving a directive to what was happening. In terms of the [marriage] separation that I had, I first went to see the president of the school board and told him what was going on before anyone else knew anything [about the marriage breakup]. When this became a bit more public, the board kind of gave an ultimatum: "You should get this separation straightened out, some resolution in the marriage, or we'll have to let you go."
>
> That was conveyed to us [both Joanne and her spouse were employed by the school system] around March, contract renewal time. Prior to that, I think, there was some talk of what should we, the board, do? But then they said, "Let's give things a little time: from fall to March."
>
> At first I thought it was very fair: "Let's give them some time." When it finally got to the ultimatum near contract time, I found that very difficult to deal with. When I was first presented with it by the board president, he asked me to sign it--basically to sign a resignation letter effective at the end of the school year. I said, "No, I would not do that. Absolutely, I won't sign that!"

> I think I then sent them a letter saying, "You guys are way out of line. Give this thing time, if anything. That's what you can do as a Christian society." Time was given but that was placed within fairly immediate constraints, like May was it!
>
> At first it was me going to them: "You guys might as well know this." Then I also had a confidential conversation with an influential board member. In a complete afternoon we hashed over a lot of things [about my situation]. After that, they started saying, "We cannot accept this situation in our school. What kind of models are you being?" At that point I began to feel they were treading on my life too much: "What you're saying is going to force me into certain decisions [prematurely]." That complicated events in my life. Even though we [Joanne and her spouse] weren't getting anywhere, this ultimatum wasn't helping it any. If anything, it complicated things by threatening my job security and the support I received from my colleagues. "I don't need to lose that right now." I felt they were saying to me, "We're going to take this away from you because you don't deserve to be here." I had a very self-doubting, dirty feeling of which I had had enough of already.

Joanne implies that the biblical directives for understanding and forgiving would have been more appropriate. One such passage, among others, would be Colossians 3.13-14: "Bear with each other and forgive whatever grievances you may have against one another. Forgive as the Lord forgave you. And over all these virtues put on love, which binds them all together in perfect unity."

Beyond this juncture, Joanne had only third-party representation with the school board, usually through her principal or with representatives of the school board assigned to communicate with her. She had difficulty understanding the board's decision, particularly the unanimity that seemed to prevail; in her own mind and in the minds of many who were giving counsel to Joanne, the situation wasn't clear at all. When the board made its decision in May Joanne had this reaction:

> It was a unanimous decision of the board that we both should be let go. That one really hurt. I could never really believe nor understand that. On a board with twelve members, all agreed? In such a sensitive, precarious situation, theirs and mine, everybody would have been in agreement? I had a lot difficulty with that.

In a community that gives assent to mutuality and accountability from all adherents of the faith, Joanne felt a sense of betrayal. Her very immediate involvement and preoccupation, no doubt, colours her perception of events. While she observes that the board also sensed betrayal to common community norms, she did not sense much mutuality, i.e., a board intention to be supportive in a very difficult time in her life. For Joanne the board appeared to be aloof and pragmatic. "How do we rid ourselves of this problem, the violation of our community norms for faithfulness?"

The violated community norms became evident to Joanne as expressed in the grounds for dismissal:

> Basic grounds were, one, a couple just married and broke up after only two months. And, two, they [the board] had a problem with "What are we saying to our students if we tolerate this situation?" This was conveyed to me. But the brevity of the marriage seemed crucial.

While appreciating the basic dilemma of the board, Joanne felt uneasy about the severity of the implications. While she sensed an attempt by the board to be morally right, she early on sensed a lack of compassion. She was trying to work things out as best she could. That could very well take more time than the board had allowed.

> My response was that this was terribly judgmental. It took a long time for me to work that one through. I felt very bitter for a long time. Basically, what they were saying was that "You're not good enough to be in our school."
>
> When I first heard that I was tempted to go to them and say, "I'll quit today and not go back tomorrow morning. If I'm not good enough [to teach here next year] how come you're keeping me 'till the end of June? Secondly, what are you judging me on? And what gives you the right to make that kind of decision in the first place? Maybe, instead of condemning the situation, why not be a little more uplifting and understanding? Sure this is a problem. It was a mistake. But should that be judged to the extent that we can't teach here anymore?"
>
> I don't think they heard me as to what really was my attitude towards marriage. Was I really flippant about marriage?

Was the response of this Christian school board peculiar to this particular Christian school? Since Joanne had taught a number of years in other CRC schools in other provinces of Canada she was asked the following question: "If you had remained a staff member in your former school and this same event in your life had transpired, what would have happened? Without hesitation she replied:

> I think something would have happened like this in most [CRC] schools....If I remember the Acme Christian School where I taught previously, it wouldn't have gone over really great there either!

Knowing that such a dilemma would cause tensions within the Christian school community, from Joanne's point of view, how could those responsible for the governance of such schools have responded differently and still maintain integrity with their faith, the idea of mutual accountability, and still leave room for individual expression--the office of all believer? Joanne suggests that integrity with faith would lead one to err on the side of individual expression:

> I am of the mind that the board should not have stepped in at all. For me to have accepted the situation, I had to work that through to the point that I didn't feel guilty about it. I had lots of problems with my own spiritual life, holy shit! How can I accept this? I can't! A lot of guilt, a tremendous amount of guilt.
>
> When I talked to my pastor, we together concluded that this was more a mistake than it was a sin. In that sense, I could accept it. But that begged the question, "Why are you firing me? I'm not good enough to be here. Why? Because I made a mistake? Is this mistake so `deadly' that I can't lead kids?"
>
> But in effect they said, "No, you can't teach here anymore. You're not good enough."

Presently Joanne teaches in the same CRC school again. However, the sentiment as expressed above must have motivated her to consider various options at the time of her dismissal ranging from litigation to silent acceptance, to severe disillusionment with the Reformed community, and even an outright rejection of the Reformed community. Perhaps her ultimate response gives evidence of some strong and abiding commitment to the community, or to the world view of this community. Or perhaps was there a fear of ostracism? We must remember that Joanne held a permanent contract and also had the avenue of an established grievance procedure available to her. These weren't opportunities lost; she responds that she indeed was aware of the various avenues of redress available to her:

> There were many options at the time. There was, for example, the option of suing the board. There was the option that said you have to keep me. Having spoken with legal counsel I had been advised that I could have done that. But I learned also that year about short term and long term wins--for both sides. If I sued the school society, big deal, I get $30,000 and that story is over. If it goes to court the school society will be a real loser for all the negative publicity it would get. Secondly, I'd also lose a lot; who's ever going to hire me again after raising all of that shit in the school system. The only way we can both win is to let it go. Frankly I was quite pragmatic.
>
> ...I liked the school system in spite of the tensions. I wanted to avoid further divisiveness.
>
> Some people in the community wanted to circulate a petition to influence the board to retain my services. My first reaction was, "Way to go!" But upon further reflection, I asked them to drop it--just too divisive.
>
> The board knew that I might sue. They had to. I was under permanent contract. I was in a strong legal position. I had talked to a lawyer. He said, "No problem. You have a very, very strong case."

Were the responses of Joanne and the school board both matters of expediency? In the course of all that was happening around her, did Joanne feel compelled to respond to transcending scriptural directives or idealistic thoughts like "turning the other cheek?" She responds quickly and definitively: "Oh, no! Bitter as hell! Bitter as hell!"

Joanne then opines about the motivation of the school board, about the foundational or principled consideration that may have transcended the decision-making process. She concludes that the board was not willing to address faith to a very contemporary need, i.e., a common phenomenon in contemporary culture. In fact, Joanne perceives of the board's decision as directed by a commitment to cold piety and the status quo. Joanne remains firm that the board reacted out of some "noble" motivation to maintain the honour of our tradition. From her vantage point did she then or more importantly now in retrospect sense the board's decision was informed by Scripture? Did the norms of Scripture influence the board's decision? She says:

> I don't really know. I feel their Reformed tradition did!...It was more the idea of what we are saying to our kids about marriage. That was the gist of it all. I knew they were wrestling...I knew how my principal struggled and struggled with it every day. I still cannot respect their decision.
>
> I feel very strongly about their domination by tradition....They were so ruled by this. You have to yield so much of yourself and your creativity to be a part of it [the Reformed community]...
>
> Sometimes I feel we created "God," which makes tradition an idolatry. We've made God in a certain way or image. We've limited God tremendously in our belief.
>
> I think I was not fired out of Christian principles. I think I was fired out of tradition. And it's more the tradition of the Christian Reformed Church, not accepting divorce in this situation. It's more that, tradition, than it was the matter of Christian belief.
>
> They were locked into tradition because of the guilt trip you can give yourself by being bold and definitive, a risk-taker. The whole Reformed community is plagued by too much guilt--from Calvin on down. A decision saying to stay may cause more guilt that saying you'll have to go.

When asked what alternative, and more faithful biblical directives the school board could have employed Joanne responded with the following examples:

> When Jesus met the prostitute on the road, he didn't condemn her. Instead, he said, "Your sins are forgiven. Go and sin no more." There was acceptance of this lady's status in life. He didn't jump all over her and say, "You can't be part of this society. Get out!"
>
> St. Matthew with all of his thieving becomes a follower of Jesus. He was accepted into that community as one of his disciples.

Joanne subsequently had cause to reflect upon the school board's decision. If indeed they were in a vulnerable position legally, and were cognizant of that vulnerability--and it appears that they were on both counts--then it follows that the board must have felt sufficient urgency and commitment, first of all, regarding the violation of the biblical norm for marriage, and, second, about the rightness of the action they had taken. Although Joanne knew that they spent many, many hours in deliberation because of this situation, she had not considered what personal torments each of them might have confronted as they sought to live a life of faith with integrity.

At the time of the dismissal, Joanne recalls that part of a sustained, positive rapport with her principal led to the principal's personal invitation to Joanne to reapply again sometime in the future. Initially, this sounded like a polite, but ultimately a hollow offer that would never really be taken seriously by either party; you don't with credibility dismiss a teacher and invite her to reapply. "Yah, sure! It just didn't make any sense." The urgency of the moment was the painful dismemberment from the body. However, this story does not end with a dismissal.

> Three years later they invited me to come back again. Initially I wasn't so sure that the words of any possible future employment contained credibility.
>
> But I still liked the school system. I felt I belonged.
>
> When I wrote the letter of application I somehow approached it with a fair bit of confidence, strangely enough. I honestly didn't think there would be a problem with it.
>
> I had to meet with a special ad hoc committee beyond the normal personnel people. I was battered with lots of questions. Some basic questions had to do with me personally: "Where are you at? What's happened with your spirituality? Because of what has happened, where do you stand on a number of issues? And I didn't mind answering those questions. I went in there boldly saying what I believed...It was a really, really good meeting. It was very positive.

What does such a reinstatement say about the principal parties in this critical incident? Did Joanne feel that all was forgotten and life would go on as if her dismissal had never happened? Did the board feel the same way? She rejoins:

> When I signed [the contract], a little extra piece was attached to the bottom of my contract which said that I would never, ever bring up anything about being fired for whatever reason, that I would never, ever use that against them.
>
> I said I would sign that if I could also have one from them saying that it is also forgotten from their end and that they would never bring it up again. They agreed to that.
>
> I didn't know 'till much later on that ----- [my spouse] had legally contested his dismissal. They never mentioned that either.

It has now been a number of years since Joanne has returned to this Christian school. Things seem to go very well and she enjoys her reentry into this Calvinistic/Reformed community. Does Joanne generally ascribe noble and forgiving motives to those responsible for the school's operation?

> There are different ways to look at it. Maybe it depends on the kind of person one is. A person could come in and say, "Hey, they knew they blew it. So they'll accept you back because this whole thing is still hanging over their heads.
>
> The one I chose to believe is that this is a very accepting community. They will take a lot of stuff; they've got their problems too but their asset is certainly that they are in some ways very accepting. The fact that they would even look at an application from me and consider it shows much more open-mindedness than at the crisis point three years before.
>
> It made me wonder about all the things that the board had to go through to let me go. Perhaps they had cause for reflection just as I had to do. Perhaps there was some softening or growing: not such a hard line approach anymore. Time has elapsed and some of the emotion has dissipated allowing for a more objective look.
>
> They knew this person [Joanne] and they took this person back. Everybody knew who I was and what had happened. Again, I was thinking, they could still get flak over this reappointment. I could see them getting letters asking, "Why did you ever take Joanne back? You fired her. Now she's back? What are you doing?" They were tempting the wrath of the more conservative element in the community.

In an attempt to further reflect upon this critical incident, it may be helpful to check Joanne's understanding of what constitutes a Christian direction. Like the other respondents, Joanne was asked if the word "Christian" was intended to be used as a noun or an adjective?

> It's right to use Christian as an adjective only in the sense that it reflects what Christ wanted. That it's Christ-like, that what Christian means.
>
> We're often too pragmatic, not Christ-like.
>
> We often use the term glibly. And people look at some of the things that happen and ask, "Is that `Christian' the way some of you handle things? We too often say you have to believe it <u>just this way</u> to be a part of this community.

In Reformed polity and governance two distinctive characteristics or ideals are mutuality or collegiality and accountability. Joanne says these Reformed distinctives have been eroded. She affirms that over her years of involvement in Reformed Christian education she has observed an erosion of what she would call a "Christ-likeness." Or perhaps this erosion represents the inroads of an secularized and individualistic culture. Joanne speaks:

> I see the increase of red tape, more and more ways one has to cover herself or himself for doing things. It indicates to me that the board is functioning within the rules of the general society: less trust and more "cover yourself" so you can't get sued.
>
> For instance, today a notice was received that all drivers who drive kids around [on field trips] must hand in their insurance papers and their driver's license to the school. For what? Will we trust people that they aren't going to sue us because I may have driven four kids to the museum and had an accident.
>
> Can we function in that trust or can't we? I'm a tremendous idealist in that way. But I am repeatedly told it doesn't work. "You're going to get screwed. You'll get hurt somewhere along the line. The world does <u>not</u> function according to these [`Christian'] norms." I respond that it should work.
>
> Christians should strive to live according to such norms. If you come to my house and fall on my step, I trust that you're not going to sue me. If you would it would <u>really</u>, <u>really</u> shatter some basic Christian ideals.

> I feel the school board should function more according to those ideals.

Joanne understands that living the Christian life requires faithfulness that doesn't always make sense; it goes beyond rationality, i.e., sometimes we must just step forward in faith. However, increasingly those responsible for school governance opt for decisions that make sense according to contemporary fiscal policy and norms for "managing" people prevalent in society. How should a board of a CRC school demonstrate faithfulness?

> The attempt to make life more Christ-like reflects a Christian direction: faithfulness. School boards setting salaries [using a unique process insuring mutuality], deciding on the future of "Joanne," represents faithfulness.
>
> But I find an increasing dominance of pragmatics rather than trust. "We're an institution. We got so much [money] in and we dole so much out." Where is the faith that things will be provided? For instance, a recent exception was the board's decision to enroll a deaf student for next year without all of the financial loose ends tied. I think it's great that they are going to do that. It surprised me though. I was pleasantly surprised. That was a very positive thing. "We're going to do it. We believe it represents faithfulness." It might not work but they're going to give it a shot. Really a plus. But usually the dollars have to come in first.

In summary, does Joanne see any glimpses of a Christ-like attitude among those responsible for the governance of CRC schools? Is her return to the same school system a positive testimony to indeed express mutuality, vulnerability, along with accountability? She responds affirmatively:

> Yes. Christ forgave. But he added, "Go and sin no more. Now straighten out." It called for change.
>
> In my own situation the board actually aggravated. The situation [the marriage] wasn't good. It didn't have a whole lot of chance the way it was going. But now an ultimatum—"Work this thing out by May"—aggravated something that's already blown its lid. That was wrong. That I feel was very wrong...It's not like having an essay in by the end of the week. We're talking about human relationships. It just doesn't work that way.
>
> I know there are similar cases today in the staff. I don't know what they'll [the board] do. But I'm sure that before they deliberate, they'd review my situation one more time. It may have been a precedent. I'm watching these cases with considerable interest. They'd [those in similar situations] get a lot of support from me."

-Portrait Number 5: Dan, An Administrator-

The fifth and final portrait involves Dan. Dan serves as an administrator of a Calvinistic/Reformed Christian (CRC) school. In adult life, he adopted the Calvinist world view, having grown up in another faith tradition. Dan took his teacher training at liberal arts colleges operated by the broader Reformed community. Dan's teaching career began at a large public school system. Now that Dan's children attend CRC schools he has particular cause to reflect upon what happens in these schools; for example, Dan believes that to have integrity these schools must attempt to be worthy of the name "Christian" and worthy of the expenditure of human and financial resources. As a school principal he has attended many trustee meetings and many committee meetings. In addition, Dan has served and continues to serve on the governing boards of other institutions.

Dan, an articulate, extremely conscientious, insightful, and particularly disclosing school principal, tends to address life immediately, i.e., in urgency of the moment. The urgency and cruciality of previous struggles seem to have faded into the pastel qualities of their details. The critical incidents Dan describes tend to be very current issues that preoccupy him, making immediate demands upon his emotion, time, energy, and reflection. As a result the incidents Dan describes as critical incidents which in retrospect, for the reader, may not appear to be monumental or even urgent, much less critical. However, after reading something of Dan's attempt to faithfully integrate his world view, including his experiences of school governance, it may help to understand why he perceived this or that particular incident to be critical.

This may portray Dan as being extremely existential, as living with a total sense of abandonment, and as bouncing unpredictably between two corridor walls. That would not render an accurate portrayal for Dan lives reflectively. Perhaps reflectiveness is intense for he seems to sense that the immediate consideration is always part of the whole picture. At the same time this sensitivity to the larger picture does not dictate preformulated responses for Dan. In this sense he seems to attempt to live with a measure of abandonment; he seems not to be driven immediately by tradition or unreflective allegiance to efficient management systems. But such attempts are always pursued reflectively. While living with a sense of abandonment in the restricted manner just described, he attempts to deal integrally with each person sensitively as person in a unique situation.

Dan possesses a particular ability to see his world in more global terms; however, he ascribes root causes or resolutions to these critical incidents that carry with them the onerous burden of precedent or inconsistency. While this often tends to make leadership and decision making cumbersome and agonizing, it nonetheless directs Dan toward resolution that reflects integrity. Dan's sensitivity and disclosing manner afford a vivid description of the governance process; his reflectivity encapsulates some of the nuances of what most would call unpleasant if not painful experiences.

The conversation with Dan begins with a discussion of the influence of faith upon the everyday lived experiences of real people. It is ultimately a discussion of what makes anything around "this" place "Christian?" Dan's initial response portends, like many of the portraits, a world view that touches all of life. It is a view not just of the more dramatic moments that drive people to their knees in prayer or to other special cultic actions such as "witnessing," liturgy, and sacraments:

> What makes it "Christian" is people's desire to do what we so easily just talk about. In a word, what is it to serve? It goes beyond what I would call the truncated secular views of service, that is, you need to be more than merely efficient...The test of that, of getting what I talk about with my walk about, is to find a way within myself to say, "What would Jesus Christ do here?" Keeping in mind that he also carried a whip and he threw tables around, called people white-washed sepulchres, as well as healed them and basically put his arm around them.
>
> If I am who I say I am, then what evidence of this is there in the way in which I live? How do I practice my "talkable" faith? The living is the practice of faith. Faith is not adjunct to our behavior.
>
> The adjective ["Christian"] should be a checkpoint or a touchstone reminder of who we are. In a really simple sense, if I say I am a pig, and I am asked or I ask, "Is this or is that not piggish behavior?" I am really checking out whether or not a noun "pig" has a distinct behavior, an integral me. It should emphasize how all encompassing conviction is. The fact that the adjective ["Christian"] is applied to everything attests to the fact that it, the word itself, is all encompassing.
>
> To call anything "Christian" is a redemptive expression of what is to be a board member or principal, regarding a process that we have implemented or a decision we have made.

For Dan the Christian experience becomes nearly synonymous with community. To be Christian is to live together with a significant measure of cohesiveness and harmony. The integrity of the word "Christian" finds expression in the **doing**. It presupposes that this doing is in relationship to others and creation. It is not merely for private moments or for the kinds of orchestrated public behaviour that are generalized as "religious" activities.

> At the risk of sounding arrogant in certain context, or of seeming to be self-serving in the sense of looking for compliments of how well that [integrity] had been carried out, I think there have been times in my own experience when I have been aware that to live that way, you need to be working with colleagues, board members and parents, a few of whom, although not carbon copies of myself, are tremendously integrated persons who simply are open to saying to each other, "Lord, what's going right that we can continue in what's going wrong?" Then, together, we can say, "This wasn't bad!" or, "We really blew it over there!" There is a collective, a bodily sense of having "blown it."

> The whole thing makes me a bit apprehensive about saying very much at all. I do see my own inconsistencies, some of them, anyway. That sense of my own inconsistencies then, should be the qualifier of anything I say. So if it's green and some of it's b.s., I hope that it is so in a good, healthy, scriptural sense of "fear and trembling."

Dan has given considerable reflection as to what makes anything really Christian. In his response he talked about and around that question, over the seeming arrogance, glibness, or unreflective use of that word. Is there any pronounced difference about how a Christian consciously or unconsciously--but hopefully consciously--lives his intention to honour the Lord? Is it possible to stamp anything with, "This is Christian; this is not Christian?" What would those qualifiers be which identify a "Christian" effort or enterprise? Dan responds:

> I think it primarily to be a melding of two things: the intent and the practice. The intent would be to acknowledge that, in the end, what we know to be true about what is good, about human relationships or about earth-keeping, is true because through pushing and pulling of the [Holy] Spirit,--His effect upon unbelievers as well as Christians--things become celebrative, they have been restored--put back together--they express what it is to come to fullness.
>
> Fullness is not a black-tie, formal experience. No, to be full is to experience something where brokenness is minimal. There are no undercurrents, suspicion, dissension, no labelling, manipulation. The ways you have been marked by the things you've done in the past are let go. You don't have to relive their memory or effects again, in the present. There is a grace in fullness: the brokenness is set aside. Either those things aren't there, or the Lord has been kind enough to let you set them aside. It's faithfulness; it's not perfection.
>
> The practice of minimal brokenness is part of what I, who happen to be teaching in a Christian school, am called to do in pointing out ways of seeing and doing what is celebrative. How do you discern that what is painful about something is that it is a denial of God's presence. By God's presence I am not describing some kind of spiritual sprinkling that gives you a privatized glimpse of His presence! If life were to be lived wholly in this context, wouldn't we say that there ought to be vestiges of honouring all persons involved in schooling as persons?
>
> I'm not very comfortable with the word "sin" because it has a whole baggage of "naughty, naughtiness." But we need the courage to decide that the best of what we can see and experience between the two comings of Jesus Christ is in His presence. Brokenness violates whatever we discern to be a Scriptural or Spirit directed law or guideline for celebrative living.

> Sin [in contradistinction to fullness] is inconsistent with faith; in sinning we are refusing to acknowledge that the Lord knows anything about what we are doing. I personally am very leery of all of these big words in our theology because, in a way, I find that I, and perhaps others, so easily distance myself from any earth-bound acknowledgment of engagement in life. If I walk with both feet on the ground (sinfully) I talk as if I were three three feet off the ground. Spiritual talk, that is all that is is.

For Dan living Christianly implies fullness which includes what Dan calls "celebration." By celebration he means:

> It is when things come together and people can say, even if they can't exactly articulate why, "It was good." It's bigger than saying, "It was good," because it was well-organized. It's bigger than having been "good" because it matched up with all the things that we had anticipated—but there is an element of that in it. It's bigger because there's an element of surprise in it, the surprise that imbues a feeling that you've not held before...
>
> Celebration also comes to expression in the experience of something having been healed, i.e., relationships between myself and a teacher, or myself and a student. For me something that is celebrative is so not because you necessarily can dismiss the wrinkles or the cracks, or even what was broken. No, it's celebrative because the wrinkles, the cracks, and the brokenness do not and are not allowed to dominate. But being celebrative is so easily coloured as a show, as showing yourself off, as patting yourself on the back. In our community, there is such a penchant for "What's wrong!" We've not nurtured the ability to quite literally say,"The hell if it's wrong." Or better, "To hell with what's wrong. Thank God for what is right!"

In this understanding of what it means to be a Christian, Dan begins to describe something of the discharge of his leadership function in the school. By and large the duties of the school principal don't comport well with what Dan feels he should be doing in that role. He reflects:

> What is expected of a principal? Is it worth doing? Am I any good at it? Ultimately, what is a principal?
>
> The other voices that would like to tell me what it range through all of the old "catch-words": manager, administrator, leader, facilitator, catalyst, ultimate source of responsibility, accountability, model. What am I to be as principal? I have had very few times that I have felt that it is something I have enjoyed doing.

Part of Dan's lament includes his—perhaps self-perceived—inability to relate the ideal with reality. The very connotations of such words as "administration" and "governance" do not comport very well with Dan's idea of what it means to work in Christian school leadership. He makes some critical comments:

> In terms of governance, one of the real temptations is to set up good order as the cutting edge of effectiveness. Good order stands apart from what we say in all our statements about community and neighbour love. Those topics tend to come up as surprises: "Oh, yea. Maybe we should consider the effect that's going to have on so and so," on a particular person, rather than on a meaningless group. That's a pretty harsh criticism.
>
> That's part of my own tension. There are lots of times when I would tend to operate from the edge. I mean, governance is perceived to be organizational, heavily coloured by efficiency and process. I think what it's missing is, "What is leadership justice? Within the tensions of sin and righteousness, what is a way of working for and with another, of honouring your ability and need to unfold your own gifts and personality, of discovering what it is to be served and to serve, of somehow being goaded, challenged, pushed or patted on the back so as to nurture what it is to be mutually responsible as teacher, board member, parent, student?" Justice as a quality within all of these ways of being with each other needs the explicit attention of principals and board members.

Two fundamental notions identified by Dan that underscore a biblically directed understanding of governance are **service** and **justice**. Any notions of authority, efficiency, process, task, office must be built upon the touchstones of service and justice. For Dan, governance exists to serve—never to be served as in systems to be accommodated—by promoting justice, an ongoing, reflective activity:

> If to govern is to serve, what does governing serve? Scripturally, one of the ways we serve by governing is to provide a context within which each human being is allowed, encouraged, and at times even compelled to be responsible for both the sinfulness of what they have done and for the wholeness, the completeness, of what they have been doing. Governance has to provide the room for that to take place whether that's curricular freedom to step beyond the limits of what some define as the subject content, the freedom to instruct in a way that makes things clear beyond an understanding of the skill alone, whether that's

> helping students see how the pieces of history, concrete technique, and confession all come together and touch us in our cultural lives outside the classroom and therein provide a "schoolish" means for knowing the creation in its fullness.
>
> Governance also involves looking for the ways people of various talents, disabilities, and adequacies, whether those are academic, emotive, financial, home context, or employment based, are able to be in [our Christian] school. We are working at it. But at times we get very tired. We may not write off certain sections [of concern] because "The state says...", or "The economy says...", or a significant number of our own [CRC] community say, "These things are no longer worthy of pursuit." We need to be sure that things are put on the back burner because we indeed know we have put them there and turned the heat down. We cannot say we have put them on the back burner when, in fact, we have taken them off the stove.
>
> What I would hope of a board in the Christian school context is the very thing a board expects of its teachers; over a unit of studies whether that's two, four or six weeks, there should be evidence of distinctiveness, confessional distinctiveness, that comes to expression in what they have been doing. What they're talking about comes to expression in the doing.
>
> In the same way, if a board decided that there was little evidence of a relationship between a teacher's confession and his or her methodology and lifestyle, they likely would be supportively and compellingly critical of the teacher's work and consequence to the school. I don't think boards adjudicate their own work behaviour according to a standard that is comparable to the standard by which they would adjudicate this teacher. I don't mean that negatively. It may very well be that you tend not to think of yourself as a servant of Jesus Christ as you think of yourselves as employer and employee, or in any human relationship of accountability and responsibility....Yet we are a body of people who stand equally under one name [the name of Christ] even though we have different titles [or offices]....
>
> Policy should express a board's commitment to mutual growth; to healing; to challenge; to a need to reflect, to encourage, and to experience a fuller or more varied life; and to pick up responsibilities they have neglected, in that sense, to restore, renew, and to invigorate all whom they serve--including their own presence as board.

Dan, using a generic example, that is an example which confronts all involved with school administration, affords a glimpse of that concern for justice. In this illustration, the principal must also function as the biblical "just judge" in such matters as teacher evaluations. In such a capacity, the actions of those responsible for the governance of Christian schools impact and direct the lives of other people, a responsibility not to be taken lightly. Principals and board members need to be reflective in such concerns. The Reformed notion of the priesthood of all believers demands that the unique gifts of each individual be respected, freed, and encouraged. As a result, Christian school administrators and trustees must resist a potentially powerful conformist agenda. As Richard Mouw puts it: "It is a terrible matter when Christians attempt to exercise a pattern of coercive lordship which God himself has refused" (1976,p.80). Dan illustrates a potential violation of the person as it relates to the supervision of instruction:

> An example of the potential violation of "the other" is the teacher evaluation. The messiness that is feared in teacher evaluations doesn't fit the categories of what we would, in many settings, call a performance appraisal. Here I'm using the term performance appraisal in the most negative sense of evaluating a teacher's uniquenesses in relationship to a standardized checklist, e.g., teacher's desk is neat, and other measurable, observable items.
>
> But the real messiness of the performance appraisal is that it seems so neat, seems so efficient. At its conclusion the evaluator can put, "This is what we expect you to do." For me, the expression of injustice there is that the form has disallowed--has excluded--the teacher. There is no opportunity for the teacher to express who they are as person, which is the essence of who they are as teacher.
>
> An attempt to be just would have the teacher say these are my strengths, these are my weaknesses, and these are some of the things I would like to do. The relationship with the evaluator (co-adjudicator) would allow the teacher to say, "Obviously I am not going to succeed in pursuing this. What are some of the weaknesses and the strengths which you see so that we can work this out?" In some ways this approach is laughed at by a performance appraiser because one of the efficiency things in performance appraising is that you really can't trust teachers and employees to judge their own abilities because they don't see--or are not entrusted with and therein unable to see--the "overall picture."

Supervision of instruction may become unidimensional with description of practice becoming the primary goal. Or, supervision may become multi-dimensional with description or practice coupled with other tools facilitating a mutual interaction serving as the springboard for making it a highly personalized and hopefully a powerful process of enablement. The process itself speaks volumes. According to Dan, the Reformed community, despite its assent to a unified world view, gives expression to a dualism. Many expect from administrators a kind of "perspectival leadership" and "all the baggage that comes with the meaning of that phrase." More emphasis is placed on the leader's talk than the leader's walk. Here Dan gives expression to what other participants referred to as the doing as part of believing.

> In this context, perspectival seems to be probing for what it is that makes a school "Christian," on a very high theoretical level, rather than probing how these perspectival ideals are implemented. This really rubs me, of course, because one of my own motivations has been to try to show people what the difference is--not me personally or singularly, as it takes all of us to do it--to say these things give expression to what we are as Christians. These ways are not going to strike you as being, "My God! That's profoundly different." We don't have little crosses stamped on all of those activities. We are Christians.

Dan enumerates examples from daily school life, the "showing of these things" that do not strike one as being singularly unique. For example, one item given was "...having 200 people in the gym...listening to and watching and tasting what their kids have done this year in music, drafting, clothing and textiles, and in their own personal lives, i.e., personal accomplishments in music, ...or a writing project." Showing involves the fullness or totality of life: "All of this showing (deed doing) suggests, in a full sense, what it is to be a walking, talking, breathing child of God. Students who are told that the whole creation is God's; hence, they look after it, i.e., nurture, as many pieces as they can--"individually and as a "schoolish" community."

On the surface it appears that Dan espouses a rather measured if not pessimistic view of the CRC community's embodiment of a more wholistic world view. Yet, I intuit, as in the examples mentioned above a measured "celebration" of accomplishment. Because of who he is as a real, unique person, the sharing of his personal struggles projects what others involved in Christian school governance too may experience as they seek integrity.

The other portraits suggest a similar measure of such introspection. But specifically, does Dan sense a particular integrity personally, as an administrator and as part of a seated school board? Are there attempts to be transforming, heading in the direction of wholeness, or stated in another way, addressing brokenness? Or are our feet mired in an unforgiving morass, the mire of tradition, for example?

Dan begins like some of the others who made comments regarding the freedom to make mistakes, the flip-side of a transforming mandate. With the frequency of this response one must ask if this represents a spot where the Calvinist's shoe severely pinches? Dan speaks:

> One of the things is having the humility to say we are not always right. What we have done in the past is not necessarily what has to happen today. Or at least, it can go alongside what we are doing today: enrollment, discipline procedures, board committee assignments.
>
> We suffer tremendously as a community because we are so damned frightened of what new winds the [Holy] Spirit might blow through this place. (And I'm one of the people who's afraid of that Wind and I don't know why I am afraid of it. Perhaps I'm more afraid of my own response and of others responses to what is "old.")
>
> There is something in the way leadership models itself in the way a leader does and says things that expresses the leader's desire to have others participate with ideas and by volunteering their gifts. Our board, for example, seems not to be able to free itself of little wee, seemingly common sense things that need changing. For example, we have two board members on every standing committee. Sometimes I become very suspicious of the motivation behind that. I know that it's just a traditional practice; but I sometimes begin to wonder what the practice expresses, if not just a tradition?.

Dan adds that there nonetheless remains a genuine desire to fulfill the mission for the Christian school. He states that the school board has attempted to give expression to the call to be distinctive. All of the following examples express something of a community expanding and enhancing its vision:

> I think there's a desire to say that we have a sense of mission. And I think that desire comes to expression in the board's appointing a person to be in charge of promotion because we want to get the word out. We--as board--have a sense of mission because we have appointed people to look after curriculum here and in the province. That mission is expressed in our attempts to include the community in things like salary review, policy setting, etc.

Another enhancement which Dan attributes to one's being committed to a Christian vision he terms "servanthood." To be a servant is to recognize "the gifts, talents and experiences you have...and how they have shaped you." As a result, one must "know whose disciple you are....To be a servant is to ask, not to presume. If you presume to have the knowledge and courtesy, then ask again to be sure that what you presume really would be experienced as service. But that kind of attentiveness may take a long time."

As Dan has affirmed throughout, his approach to administration may not readily contribute to efficiency and good order. His approach may be a bit cumbersome and have a high cost in terms of time, human energy and emotion. Yet his intention is to deal with a more wholistic situation as part of what he understands to be faithfulness. Dan gave some examples whereby he ultimately tried to embody a servant motif, a mutuality. However, one will, at least initially sense something of the confrontational motif as well. Dan gave this illustration of a critical incident, at least for him.

> I had a sit-down with a teacher last week regarding punctuality (which almost sounds like trivial pursuit right now). That had come to a head over three years of all talk and no go. I chose to put that in writing [this time]. Frankly, it was a very difficult thing for me to start

> with because I felt I was a sleuth. I chose not to inform him of my keeping track of the current infractions because of how we have worked together before. I knew if he knew an official record were being kept he'd clean up his act and we'd be back to square one again next year when I supposedly no longer would be keeping track.
>
> At any rate, it was a very difficult thing to do. I put it in writing, all the times he had been late. So we got together. First, I gave a memo and asked him to read it. He replied with a letter stating all of the ways in which it grieved him that I had taken this route. I had intended to go to the Education Committee with the written memo.
>
> We talked it through and came to an agreement that because of his need not be publicly exposed in that way--he had tremendous fear that it would go beyond the Education Committee, and also that it was really a truncated version of who he is, which is true. We agreed in writing between the two of us that henceforth he was going to address this, and that was it.
>
> I went to the Education Committee and informed them [because of the persistent nature of the problem and because if necessary I was quite prepared to take firm action, i.e., a recommendation to the board) that we had had this discussion. I requested that it not be recorded in the Education Committee minutes. I had the chairperson write on the agreement [the two of us had signed] that the decision made between myself and the teacher was satisfactory.

What motivated Dan to respond in this manner? Was he being consistent with his world view? Did it make good sense as an administrator? Here is Dan's self-reflection:

> I think, at least I was trying there, to be both responsible to students and teaching peers, and to this person as person. Again, I may have blown it. A servant, too, also trusts that the other person can be responsible and that behavior can be changed. After all, most people's behavior is created by external conditions as these colour personal decisions.
>
> A servant as leader has to work with people whom they trust and of whom they will be able to ask what is going right and what is going wrong. That is, the leader should be able to acknowledge that he knows some things could be going right and some things could be going wrong. Sometimes you don't have the courage to ask very often. In my own experience I know that if I get too many of what's going wrong response, I get defensive. As a leader, what is it to count others, i.e., those you lead, as being better than yourself?

Before sharing what he considered to be another critical incident, Dan shared a bit about the rhetoric of the Calvinistic/Reformed community. For example, does the CRC community genuinely attempt to subscribe to a transformational ideal? Christian school literature, including its educational goals, is replete with many references to this high ideal. Yet many in the CRC community intuit that they in fact are partially, if not wholly, shaped by tradition. Dan was asked if the transforming ideal has life and breath today? He responds that it may only be a word: "If it has any embodiment today for me, personally, transforming may be little more than an expression of my own secularization despite my intentions to pour life experience into that word, both in anticipation and as an expression of my working with this Christian school." Dan concludes, "After many years I find that I am just more tired of the tensions that come with trying to be transformational--including its rhetoric."

What is the difference between the way Christians care for what they have been given and what those "other" people do as expressions of how they too care for these things? How is the Calvinistic/Reformed community affirming its faith? Perhaps who they are is as transformational as they're going to get at this particular time. Dan rejoins:

> Fundamentally, it comes down to why do we have Christian schools. Personally, presently I'm probably moving in a direction that would say that as a school we're going to have a very difficult time expressing that transformational life if there isn't a community that affirms it when they say, "This is what Christians do with their kids." That's important.
>
> At the same time, part of me would be saying the distinctiveness of what we do in many cases--without falling into some type of rah, rah, rally, rally statement--would be that we do these things because we are committed to the way the Lord has called us to live. Others may be doing the same thing in the same way but the difference is simply that our way is born out of a commitment to the Way. In many ways that will

> lead us to look at the "how" and the "why" in quite shaded ways until we get to the point of saying, "For whom are you doing this and what hope is there?" It's almost simplistic.

When it comes to Christian school governance then Dan seems to be saying that most of their daily responses give expression of their faithful or unfaithful Christian walk. Yet there are times which require affirmative, proactive decisions which declare that they respond in this particular way because this represents a faithful attempt to serve the Lord in this given culture. Does Scripture shape the decision maker more than the decision? Here Dan responds using an interesting example from literature:

> For all the shades of black and white in South African author Alan Paton or British author Golding, I don't think that those Christian men sat down to write their works saying, "I am going to write a Christian book" in a sense that could be proof-text verified. But I think they would sit down and write with the hope that what they were doing would give expression to a Christian's way of viewing the world about which they were writing....We are all called to be confessors of Christ...
>
> I think there are some decisions where one could say, "This is what Christians would choose to do if they were trying to live a life that has integrity."

Governance being defined with sufficient breadth so as to include leadership evokes from Dan a particular contemporary concern, a concern also identified first by "Bill." That concern affirms a growing hiatus between leaders in the Reformed community and the lay person. Are leaders being tolerated and not followed? Dan rejoins:

> ...I'm not comfortable with the word "leadership" because, as leader, I can be blamed for your not doing anything. The phrase, "following the leader," is an expression of my concern about leadership. It doesn't take a lot just to walk behind somebody.

Does Dan find it to be the case that he feels himself a personal failure when his leadership is thwarted? He says, "I feel my leadership is not affirmed." Is this a self-depreciating statement? It appears not. Dan seems to have severe stress in his present leadership role and task. His personal experience in Christian school seems to lack the collegiality and mutuality that are part of the body of Reformed literature on governance. He says:

> Part of the pain...is that I'm not looking for people to follow the leader in the sense of the Pied Piper, but for them, to say, "We know what you're doing and we want to do this with you. This is how we're doing it. Part of how we are doing it with you allows for, 'Can we do this a little differently?'" That kind of following takes a certain amount of maturity and psychological will. And, admittedly, I sometimes am not receptive to anything other than people saying, "We really like what you're doing."
>
> In our community which we so blithely call the Reformed community, there has been a secularization of what it is to acknowledge leadership. Now that we have become "self-made" and live in Richmond and drive compact but very expensive cars, some of that secularization is expressed as, "Who the hell do you think you are?"....But we live in an era of individualism: "each man doing what's right in his own eyes."
>
> When you're leading and have to seek affirmation, you're really beginning to question, "Is what I'm doing of value to those whom I think I'm serving?"
>
> There has to be something communal in the understanding, practice and definition of what it is to lead. And it's got to be up front. It's got to be up front.

CHAPTER 6:

SUMMARY, CONCLUSIONS AND REFLECTIONS

> **"Take from the altar of the past the fire, not the ashes" (Author unknown).**
>
> **"Those of us who say, 'Trust in God, but tie up your camel,' must ask ourselves where our trust lies--in God or the rope?" (Frey, Ingram, McWherton, & Romanowski, All of Life Redeemed, 1983,p.90).**
>
> **"Generally, classroom learning climates reflect organizational climates which exist in the school as a whole. Indeed, improving the climate for learning depends upon improving the organizational climate of the school" (Sergiovanni and Carver, The New School Executive: A Theory of Administration, 1980,p.42).**
>
> **"Without warmth of commitment scholarship is barren, but without coolness of judgment the results are unreliable" (Harbison, The Christian Scholar in the Age of the Reformation, 1956,p.166).**

This study began by identifying a small segment of the North American educational mosaic, the independent schools, and very specifically, the schools under that rubric called the Calvinistic/Reformed Christian schools. These schools emerged from the Calvinistic/Reformed faith tradition, a faith tradition that professes a world view claiming the integration of faith in every dimension of life. In this faith tradition all societal life, in its total extent and in all its parts, is religion in the sense of a coherent complex of ongoing responses, including an understanding that social structures serve ideologies. Religion includes ultimate objects of love, loyalty and assurance, the presence of a transcendent cause. All proposals respecting society, the state, and the schools are rooted in and shaped by fundamental world views.

As the adherents of the Reformed faith confess the overarching religious claim that all life as a whole is religion; every institution in society--home, school, the marketplace, and industry, as well as the church and the state--offers an arena in which Christians fulfill their earthly callings. And religious responses take on concrete shape in the way people structure their societies, including their schools. Those responsible for the governance of the schools operated by adherents of this faith tradition operate with a set of preconceived notions: notions of schooling, notions of Christian faith, notions of "fit" within the dominant culture, notions of authority, and notions of accommodating the requirements of schooling.

With integrity defining genuine attempts to embody this faith, it then follows that independent schools operated by this faith tradition should demonstrate some realization of their basic and normative commitments. Yet prima facie these Christian schools in many ways appear to operate according to the norms for all schools, e.g., they have school boards and principals, students write standardized exams, and they issue teaching contracts. Does faith direct the governance structures and their attendant processes in these Christian schools? Does practice follow confession? Ultimately, these questions reflect a more focused discussion within the much larger faith and culture question: the interaction between a defined faith commitment and the environment in which the adherents of that faith community find themselves. Specifically, this study explored a small segment of the relationship between faith and culture: governance of Calvinistic/Reformed Christian schools.

The central problem in this study focused on the degree to which governance structures and practices of the Calvinistic/Reformed Christian (CRC) schools reflect the espoused values of that faith community. Two major foci directed this research: 1) a historical and theological perspective on the governance of institutions operated by the Calvinistic/Reformed faith tradition; and, 2) a perspective on governance and governance practices present in contemporary Christian schools operated within this faith tradition. The historical and theological perspective provided a general context for an investigation of contemporary CRC school governance.

The five substantive questions and two reflective questions stated in Chapter One guide the summary, conclusions and reflections. These questions will serve as the outline for the remainder of this discussion.

Reformed Faith Assumptions

Research Question Number One:

Summarily, what are the identifiable faith assumptions that brought Calvinistic/Reformed Christian schools into existence?

The identifiable faith assumptions include the sovereignty of God over all created reality, the primacy of Scripture in directing human affairs, the pervasiveness of sin and brokenness, the priesthood of all believers, and communion of the saints. Some extensions of these faith assumptions include the following: faithfulness integrates believing and doing; Scripture calls humans to be active in service to God, i.e., cultural engagement: all of life is religion; authority exists only for service; governance includes collegiality and accountability; and faithfulness requires that humans constantly address the norms of Scripture to contemporary issues,

implying the urgency of purposive reflectivity, both individually and communally. For the Calvinist, discussion of religion is not exhausted by talk about churches.

The governance models and their accompanying practices that exist today in CRC schools represent both an evolution of faith and understanding and an enculturation whereby the insights of modernity influence the school's day-to-day operation. They have been influenced by their cultural past including such things as social priorities, political structures, and educational practices. Those who currently have responsibility to govern such schools have been shaped by a Calvinist world view replete with a corresponding epistemology premised on Reformed expressions of the Christian faith. Such a "world view is never merely a vision of life. It is always a vision for life as well" (Walsh and Middleton, 1984,p.31). The professed outcome then for deliberative Calvinist Christians is to be involved in the ongoing, reforming tasks (reformation): a theology inextricably involved in the doing rather than neutral and independent rational assent to some world view.

The doing of the Christian life, a result of believing, proceeds from the Reformed notion that God is sovereign, that is, everything and everybody belongs to God: "Our world belongs to God" (Contemporary Testimony, 1988), and "That I am not my own, but belong--body and soul, in life and in death--to my faithful Saviour Jesus Christ, (Heidelberg Catechism, L.D.1). Humans own nothing; they only hold it in trust. "If God is sovereign over his entire creation, then there can be no separation of religion from daily affairs. Religion is not something alongside the rest of life" (Webber, 1986,p.127).

Under God's sovereignty all of life and created reality are unified, that is, he created it and intended it that way. God from eternity had placed his rule over the world and humankind must obey and enjoy shalom or suffer the consequences. The sovereignty of God over all requires a receptivity to his leading. God alone shines in his own light; humans are planets which can only shine in borrowed or reflected light. Human cultural activity, the doing, is meaningful only within the bounds set by God's sovereign will expressed in his Law or Word. His will embraces what is human and what belongs to the sphere of human achievement, the course of history, and of cultural development.

However, sin has crept in and distorted this creational intention, pervading all of life and affecting all created reality, including relationships. Sin yields greed and meanness and hostility and jealousy and exploitation, domination, sloth, and self-loathing. Sin disrupts created harmony--the initial integrity of creation--causing estrangement between God and humankind, humans with humans, and humans with creation. Sin detracts from integrity: swords and spears were never consistently made into plowshares and pruning hooks, nor helmets into honeybee hives. "There is no neutral ground in the universe: every square inch, every split second, is claimed by God and counterclaimed by Satan" (C.S. Lewis, Christian Reflections, 1963,p.52). God calls humankind to resist the pervasive distortions of sin. Any acceptance of believing apart from doing represents a dualism, brokenness, and loss of integrity, or plainly stated, sin.

The second tenet, the primacy of Scripture, affirms that the Bible is the primary authority of faith and life. It expresses God's sovereignty and will for humans and creation. Scripture redefines the locus of authority away from the unquestioned human establishments such as traditions, institutions, institutional hierarchies, and human systems. The Scriptures have the authority of God "which is supreme over everything else--over public opinion, over education, over child-rearing, over the media, and in short, over all the powerful agencies in our culture by which our world view is constantly being shaped" (Wolters, Creation Regained, 1985,p.6). While traditions are significantly depreciated, this does not mean that traditions, human systems and even institutional hierarchies as such are anti-normative; but it does mean traditions need always be tested by the spirit of the Word.

The primacy of Scripture involves an ongoing call for currency. In the context of appropriating and building on the traditions they have inherited, Christian educators must constantly rethink the life for which they educate and the nature of the person educated. While the Reformed tradition has no real theological place for tradition, it would be extremely naive to assume they are less influenced by it than others: "For the power of tradition is in some ways like the power of Satan: it is most dangerous when you believe it doesn't exist....only by facing it squarely and recognizing what it is and how it operates...one can minimize its influence" (Wolters, Our Place in The Philosophical Tradition, 1975,p.10).

The Calvinists must appropriate their traditions anew each generation recognizing that traditions are passed on in the fine textures of life, not only in "big ideas." Christians must constantly search for the norms of Scripture, God's self-revelation, along with God's continuing revelation, insights and gifts shared with all humanity, contemporary insight to address current issues. The function of biblical primacy in governance prevents the Christian community and those responsible for governance from reaching decisions on the basis of non-biblical sources alone without referring to the insights of its own particular tradition. Scripture then acts as a control agent, shaping the decision-maker more than the decision, to insure that Christian decision-making, including decision making that affects institutional life, remains dialogic: biblical faith interacting with the best wisdom of the contemporary world, an act of reformation, the doing.

Those responsible for CRC school governance face the challenge of developing schools that have structures guided by the principles of Scripture and that are true to the central purpose of schooling. The challenge remains to cross the hermeneutical gap between the Bible and the context within which it is read. The Bible is not meant to be packaged into tidy organizational schemes. It speaks to human beings in today's world--human beings in relation to things, organizations, economic and political forces. God calls humans to live here and not in some idealized society (Ellul, Money & Power, 1984). Without general cultural insights the Christian community would become an anachronistic sect attempting to recreate cultural patterns of biblical times as if the world had not changed.

The use of the Bible requires the long term nurturing of the community of faith by those responsible for ordering its life, its leaders: seeking to equip the Christian community to discharge its obligations in contemporary society. God calls Christians to be truly controlled by loyalty to Scripture rather than to a liberal or conservative bias that sees the world in overly simplistic "us-them" terms. In every era the attempt must be made to wrest tradition away from a conformism that is about to overcome it.

> Scientism, rationalism, pragmatism, capitalism, socialism, democracy--- these are only a few of the modern means for developing human culture which, having ceased to be means and having become ends in themselves, have turned into powerful idols that crush their devotees. Even Christians, because the development of these idolatries have been gradual and because they belong to the "secular" sector of life, are often unconscious of their religious nature. (Greene, The Great Modern Myth, 1982,p.3)

The third Reformed tenet identified includes the New Testament notion of the priesthood of all believers; the task of ministry--the doing of faith--and "response-ability" is assigned to all believers, not simply to a special or professional class. No hierarchy of calling or rank-ordering of tasks exists. This notion implies the direct responsibility of each person directly under God but guided in a non-contradictory manner by his sovereignty over all things. One should not construe this concept to contain an anti-leadership bias. All believers are called to service, the service of God in society, using their God-given gifts, including the gifts of leadership and administration, to further truth, justice, mercy, and love. With all believers having office, authority, and responsibility, Calvin's idea implies that faith directs all aspects of one's life. It too implies a transformationist agenda: individually and collectively Christians must strive in service to make life "Christian." Such movement represents faithfulness. Intrinsic to Calvinism then is the ongoing human task of cultural engagement, to constantly reform: ecclesia reformata semper reformanda est, i.e., the Reformed community must constantly be reforming.

> Christian versus culture: no, it is the fundamentalist heresy. Culture alone: indeed not, it is the liberal heresy. Christianity through culture: the religious in man governing, shaping, determining the scientific, artistic, social in him, precisely; it is the Reformed truth. (Zylstra, Testament of Vision, 1961,p.99)

An extension of these tenets of the Reformed faith into the area of authority and governance then include the following: authority exists for service; likewise, systems and institutional structures exist only to serve, to enhance life and help others and ourselves to develop our gifts in the pursuit of truth, justice, mercy, and love. "Authority and service go hand in hand" (Spykman, Interview). God calls individuals--as well as communities--to respond directly to him remaining united under the biblical norms for relationships, i.e., how humans are to live with other humans and with the rest of creation.

A Reformed notion of governance includes **collegiality** and **accountability**: "People are accountable to one another and are collegial among one another in the sense of doing things...in the presence of God" (DeMoor, Interview.) This involves the dialectical tension of the vertical dimension, accountability, and the horizontal dimension, collegiality. Combined this implies a mutual accountability, the ability to have our world view and our attempts to embody that world view, our actions, judged--challenged or affirmed--not only by others, but together with others by the Word of God.

God calls his people to live together in a certain way, promoting harmony, and attempting to resist the brokenness of sin. This working together of God's people, communion of the saints, calls for mutuality, openness to one another, being vulnerable to one another, affirming, challenging, and confronting one another in love, seeking the mind, the model, of Christ. Seeking the mind of Christ involves a communion of saints "always called upon to be wise to the age, as gentle as doves and as circumspect as a snake in discerning what's going on and what God wants done about it (Matt. 10.16, Romans 12.1-2)," (Seerveld, Rainbows for The Fallen World, 1980,p.156).

This implies that those responsible for CRC school governance should remain alert to the distorting spirits and insights of the age including the depreciating spirits that motivate much of the one-dimensional efficiency and effective school movements, MBOs, and standardized exams. They must remain alert to the dangers of seeing servant leadership displaced by personalistic agenda and all that goes with it: prestige, power, influence, control, and pride; these things often betray a fearful, distrusting spirit. A key concept for Calvinists involves mutuality, trust, and even vulnerability; all of these involve an assumed mutual accountability and care for the other.

The mandate to constantly address the norms of Scripture to contemporary issues implies a purposive reflectivity, remembering what God would have us do, a call to integrity. Administrators and trustees must rise above the tyranny of the urgent allowing sufficient time to reflect on their mission, their respective callings and tasks as administrators and trustees, to allow the Word of God to address and inform the entire governance activity. Administrators must remain alert to the demands, propriety, and achievement of substantive and instrumental goals. Substantively those who seek to promote faithful Christian schools are concerned with the goals and objectives of the school's curriculum, pedagogy, learning climate, program dimension, and teacher and student behaviour. But instrumentally, educational programs are housed in organizations and are governed within these organizations by board members and administrators who provide and coordinate resources, control work flow, implement decisions, and evaluate progress. The manner in which these leadership responsibilities are articulated--and more importantly modeled--over time constitutes the school's leadership climate. For example, "a rigidly operated organizational structure and a management system which requires that teachers and students be passive might implicitly honour instead the goal `to help youngsters follow directions and avoid taking risks'" (Sergiovanni & Carver, 1980,p.42).

Reflectivity also involves attempts to lead in faithfulness, the integrity of activity rooted in faith, that is, consonant doing The call to constantly address the Reformed faith to the current environment inevitably produces tension, the tension of living with integrity in organizational life. Faithful governance activity seeks consonance demanding a reflectivity that enables the directives of God's law to permeate decision making and affirms and encourages attempts to engage culture: freedom to try; freedom to fail. Reflectivity demands an understanding that starts with what now exists, works to retain what is judged to be good, to expand those aspects in need of further development, and to eliminate practices which are incompatible with the unique mission of the Christian school.

Governance exists for service; anything that detracts from such service must be minimized or removed as the distorting tentacles of sin, brokenness, and injustice constantly lurk. For example, reflectivity demands a constant reminder that school governance engages people directly. Authority and power can easily become self-preserving, and demanding, antithetically displacing service: "[T]he desire to dominate and coerce is closely related to the sinful project that began with the serpent's lie [in the garden of Eden], `You shall be as gods'" (Mouw, Politics and the Biblical Drama, 1976,p.109).

Significant Cultural Events

Shaping Governance

Research Question Number Two:

In a historical overview of the movement that generated Calvinistic/Reformed Christian schools, what have been some of the "critical incidents" which significantly contribute to their present identity, especially in the way they are organized and governed?

A number of significant events have directly or indirectly shaped Reformed notions of governance. As CRC schools emerged from and exist in close proximity to churches of the Reformed persuasion, a general overview of polity and notions of authority seemed to be most helpful. Reformed polity affirms that the church, its model community, is neither a hierarchy nor an aristocracy, oligarchy, or democracy; rather, it is a "Christ-ruled" fellowship that exists somewhere between hierarchism and independentism. Schools operated by this faith tradition also affirm similar notions.

A number of "critical incidents" have had a residual affect upon the governance of the church and subsequently the schools operated by the faith tradition. These include the Constantinian Settlement, the development of the hierarchical church, the Renaissance, the invention of the printing press, the Reformation, the demand for universal education, the Enlightenment, and the rise of the modern state.

A number of more specific "incidents" occurred in the Netherlands, the cradle of the Calvinistic/Reformed Christian school movement. Structural Calvinism attempted to give expression to such notions as the office of all believers, and the primacy of Scripture. However, abiding suspicion regarding the hierarchical church combined with a growing suspicion for the emerging modern state and the advent of the state-church, caused Orthodox Calvinists to reflect on appropriate governance models in education. The result was the notion of sphere sovereignty, an affirmation that the primary locus of authority in education belonged to parents and educators responding directly to God.

What cultural struggles or significant events occurred which had a direct bearing on governance—the act, manner, or function of the application of authority? How was authority conferred and exercised in the history of the Christian community? The foundations of European and North American cultures have been profoundly shaped by the Christian church and its expressions of faith. Medieval Europe and later colonies became know as "Christendom." Like a telescoping eye piece, as history moves along, this research began with broader horizons and increasingly focused in on more recent events that specifically influenced the governance of CRC schools. The earlier events affect Western Europe and "Christendom," while later events, with some exceptions, have a very direct effect on Calvinistic Christian schools.

An overview of modern Reformed church polity states that "The church...is neither a hierarchy nor an aristocracy, oligarchy, or democracy. It is rather a "Christ-ruled brotherhood"....[the church has opted for a polity that] "lies in the middle course chosen between hierarchism and independentism" (Report 44, Acts of Synod of the Christian Reformed Church of North America, 1973,pp.693&709). The middle ground approach suggests an alternative to the "extremes" of Roman Catholicism and Anabaptism (Report 44, Acts of Synod, 1973,p.709). Many antecedent factors direct this governance alternative.

The early New Testament Christian church existed without any mention of a designated leader. The church existed without much, if any, defined authority structure. The early church already began to wrestle with the dialectical tension of the biblical directives to be servants and to exercise dominion. The faith of early Christians immediately confronted the culture of the day, including the heavy hand of the Roman government. The church was clearly distinct from, and indeed suffered opposition from, the state.

After the public establishment of Christianity, the Constantinian Settlement, the "sacred canopy" of Christendom began to unfold, sheltering more and more souls under a strong church-state alliance with the powerful medieval church hierarchy clearly the dominant force. Under the aegis of the medieval church even the very purposes and merits of education became suspect and were depreciated, even outlawed at times. Education while under the auspices of the powerful and hierarchical church did not flourish. The medieval expectations of schooling were askewed in the interests of institutional self-promotion; learning was suspect.

The canopy of the hierarchical church lasted roughly from the fourth to the sixteenth century. Then, partly subverted by the Renaissance, a secular, humanistically oriented movement, and subsequently rent by the Reformation and fragmented by subsequent revolutions, the canopy lost its ability to wield its culture-forming authority; it lost its power to hold politics and religion together. A secularization process ensued: the disengagement of religion from political life, the shrinkage of institutional authority over spheres of public life, and the retreat to a private world where religions have authority only over their followers. But this was also the period of burgeoning science and the application of technique.

A crisis of authority arose from the questioning of the probative or reliable traditions of the church. Calvin, building on the earlier work of Erasmus, Huss, Luther, and Zwingli, reacted both to a secularly motivated Renaissance and the distortions of an unreflective hierarchy and idealized traditions. The Reformers redefined the locus of authority away from the dominant church hierarchy. They rediscovered the message of Scripture. Upon reflection Calvin led his followers in the areas of understanding such as the sovereignty of God alone over all of life, the primacy of Scripture, the priesthood of all believers, the pervasiveness of sin, and communion of the saints. The Reformers intended to apply certain correctives and modifications, not a wholesale rejection of the established church.

Calvinism triumphed as the major Reformation movement in the Netherlands. A series of events occurred that shaped the Calvinist mindscape or world view. These included the tyranny of a Spanish king whose zeal for power was inflamed with a sanction to eliminate or at least stifle these heretical and factious groups, a continuing unholy alliance between church and state. Shaking this heavy yoke of oppression occupied Calvinist zeal. Reluctance of the other major Dutch Protestant group, the Anabaptists, evoked a negative Calvinist reaction against these "anarchists." Meanwhile, the Renaissance carried on in France, leading eventually to the chaotic anarchy of the French Revolution, a movement temporarily silenced by the Napoleonic Era. The French Revolution was much more than a narrowly political or even national event. It ushered in a watershed of change of Western humankind's view of themselves. Again both Napoleon and the abiding thrust of the French Revolution, the Enlightenment, invaded the Lowlands.

The Enlightenment generated the modern state with mandate to shape a national world view reminiscent of a medieval church. However, one of the differences was the call for universal education, building upon Reformation calls for the same; notably the motivations were very different. The state now controlled not only the church but also education. Tyrannies had merely been exchanged. Calvinists felt uncomfortable with either alternative: church or state controlling education.

This Calvinist unrest led to reflection and eventually a redefined world view which declared a plague on both houses: parochial (the state church) and statist education. Eventually legitimated by and articulated in Kuyper's notion of sphere sovereignty, parentally controlled Christian schools evolved. A rapid shift in the locus of authority followed as Calvinists in both the Netherlands and by the more recent, discomforted Dutch emigrants who moved to North America.

In America, Dutch emigrants confronted a melting pot world view that required a patriotic conformism. Early American Calvinist's attempted to preserve their faith by living in isolated colonies; cultural engagement became a secondary imperative--piety, theological-behavioural imperatives, became a hallmark of their faith. This gave a new twist to the phrase: "Our strength is in isolation." These were conserving times.

The largest proportion of Calvinistic/Reformed emigrants to come to Canada came after World War II. As a result of the events in the Netherlands they reflected a stronger Kuyperian strain, having closer proximity to the leadership and continuing momentum of Abraham Kuyper. They brought with them a particular transformationist zeal, the renewed claim to be restoring in their callings and tasks; the Kuyperian movement still reflected the energy and dynamics of youthfulness. Until recently a distinct difference existed between the older Christian schools in the United States, generally extending from the Secessionist movement in the Netherlands, and the more recent Christian schools founded in Canada on more Kuyperian footings. The continuing interaction of these two groups has created a mutually influencing dialogue. Possibly as the result of such influence, maturing, or depletion of energy, the CRC school movement in Canada seems to be moving to common ground with the United States CRC schools, possibly a mellow or uninspiring plateau.

In large part due to the efforts of Canadian Christian school educators, with the encouragement and direction of visionaries in some institutions of higher learning operated by the North American Reformed community, commitment and energy generated sufficient momentum to attempt to "reform" the curriculum of CRC schools. An attempt, fifteen years or so later, began to "reform" a complementing and appropriate Christian pedagogy. Very recently discussion has begun regarding a need for a conscientious, and reflective leadership particularly equipped to promote and implement a Calvinistic/Reformed vision of education.

Present day supporters have been influenced by their cultural past. And because none of us know what our culture is doing to us, people have an obligation to find out. As stated in the introduction of this section, the lens piece began with rather wide, more generic events that shaped "Christendom's" world view as it relates to governance of its institutions. A strand can be cast forward from Calvin's notion of the priesthood of all believers influencing a strong, abiding commitment in the modern CRC school movement to remain a movement close to the grass roots, complete with significant and meaningful parent involvement in the schools. A bias seems to continue against powerful hierarchies or centralized power bases. In addition, parents and educators remain nervous about the role of the state in education and react strongly to legislative or regulatory initiatives that have an impact on such schools.

VanEngen, a Reformed scholar, identifies the contemporary Calvinist as at a "crossroads," reassessing what they have received from their ethnic, cultural, and theological roots. He says:

> We are in fact at a crossroads: 400 years after the death of Calvin, 350 years after the Synod of Dort and the formation of Dutch Reformed orthodoxy, 300 after the formation of Reformed Pietism, 150 after the Secession, 100 after the Doleantie, and 25 after the cessation of Dutch immigration, our tradition, along with so many others worldwide, faces another reformation. Our crisis was precipitated...by both external and internal factors--in this case, a worldwide transformation of cultures and societies and a spiritual quest that has rendered our people dissatisfied with what they have received. And so we must again determine how we are to understand, pass on, and live out Holy Scripture. (1985,p.89)

Contemporary Faith Considerations, Tensions and Embodiment: Reflections on the Portraits

Research Questions Three, Four, and Five:

What faith considerations are involved in the resolution of identified contemporary critical incidents?

What faith-environment tensions are experienced in the implementation of governance--task and process--practices in Calvinistic/Reformed schools?

What are the evidences of embodied faith in the Christian school culture as expressed in school governance practices?

Because of the converging themes implicit in the third, fourth, and fifth research questions, they will be dealt with as a unit. Collectively the three questions all ask, "Does faith direct Christian school governance? And how do contemporary Calvinists relate to their culture particularly in the control of their Christian schools?" Responses to these questions re extrapolated from the five portraits which afforded a look into the lived experiences of those involved in or affected by Calvinistic/Reformed Christian school governance.

The portraits reveal:
1. Recognized embodiments of goodness express God's grace, not human excellence.
2. Faith does influence Christian school governance.
3. The Calvinist world view shapes particular notions of governance.
4. Integrity with faith assumptions demands purposive reflection from school leaders. Leadership needs to be receptive to hearing God speak through his Word, through the expressions of others, and through expressions of goodness wherever it appears.
5. The absence of purposively reflective leadership allows for easy displacement of the school's mission by secularized contemporary culture or the status quo of traditions. Both detract from the Reformed notion of cultural engagement.
6. Cultural engagement demands an organizational climate which allows for freedom--including freedom to make mistakes. School leadership fosters such a climate in their supportive and modeling activity.
7. All authority exists for service. Systems exist to enable faithful human responses. This requires gift conscious leadership.
8. Contemporary culture constantly evokes a response from those responsible for Christian school governace. Responses include resistaence and isolation, accommodation, syncretism, or transformation. Reformed Christians aver a transforming responsibility.

When people are asked how they would behave under certain circumstances, the answers given usually describe the espoused theory of action for that situation. However, the theory that actually governs the action defines the theory-in-use which may or may not be compatible with the espoused theory. Furthermore, the individual may or may not be aware of the incompatibility of the two theories. Or stated another way, often Calvinist talk is radical; the practice, conservative. Explicit goals may be real in a formal document, but implicit goals are inferred by observing how people behave, modes of expression of authority, leadership style, and the decision-making process.

Ultimately, all who subscribe to a Calvinistic/Reformed world view affirm the inclusiveness of a unified world view. The school then should be a model of what it supporters believe. All structures, all programs and policies, all courses and teaching methods, even all elements of the hidden curriculum, should be designed to reflect an attempt to embody integrity, a faithful response to God. Is the Calvinist a naive idealist? An ideologue? Or do Calvinists realistically seek to embody a world view as best they can recognizing the pervasiveness of sin and their own finitude? Mouw says of the Calvinist: "This story is actually not so much about ideas as it is about people in communities who received and selected and shaped and discarded ideas in the course of their attempts to come to grips with reality as they experienced it..."(Dutch Calvinist Philsophical Influences in North America, 1984,p.26).

The Calvinist too inescapably experiences the reality of the powerful and inextricable influence of culture, of enculturation: the process by which people learn the way of life of their society with a "fit" somewhere on the continuum between surviving and thriving. Yet, the Christian school community seems to retain some vestige of uniqueness, some resistance to complete assimilation into North American culture. Novak, in his book with the telling title, The Rise of the Unmeltable Ethnics: Politics and Culture in the Seventies, (1972) identifies this group as maintaining a unique mentality. (He doesn't use the word "world view.")

The portraits reveal glimpses of truth and integrity, evoking an affirmative response; yes, faith does influence Christian school governance. But there are also gaps of unfaithfulness. Some expressions appear to be very secular. While critical, even cynical at times, all participants continue to affirm the Reformed expressions of the Christian faith. Yet, describing something as entirely faithful or unfaithful violates the Reformed Christian. After all, any evidence of anything good only gives testimony of God's grace, not human virtue. And yet a relationship exists. Nevertheless, Calvinists get into serious difficulties and cause needless stumbling blocks whenever they try to explain the mystery of God's sovereignty and human freedom and "responsibility" in neat, logical terms.

The window afforded by the five lived experiences inform the reader regarding expressions of faith in the CRC school. Each of the five portraits tells the lived experiences of those involved with or affected by CRC school governance. They each express something of the struggle to maintain integrity as people seek to "fit" into contemporary society, function within the Christian school community, and function as unique individuals: in effect, the faith and culture question. They portray something of the attempt for consanance between institutional program integrity and dutiful responses to constituency needs.

Portrait Number One: Bill, A Trustee

Bill equates Christianity directly with rightness--the biblical word, "righteousness," and justice. Bill seems to grasp the Calvinist dialectic that says the marks of Christian school governance include 1) the collective dimension of decision-making (a hint at communion of the saints) and 2) the need to do justice as in the way children learn (a hint of the office of believer that implies each is unique and must respond uniquely to God). Other observations by Bill give evidence of the purposive retention of these notions such as, "We become equals" and trustees, staff and administration work together prayerfully, seeking the will of God in mutual trust, an absolute prerequisite for such a school system. Bill maintains a high view of office: it is a gift of God and transcends the abilities of a particular person, there resides a measure of inherent authority. The intensity of his view of office is likely not shared with some of the other participants because they would perhaps place less emphasis on conferred authority in preference to the requisite or demonstrated insight.

Bill recognizes the impact of active and passive governance upon the lives of students. In particular, the hidden curriculum is significantly shaped by trustees. In contradistinction from a reforming agenda Bill laments that there currently exists little call to be progressive educationally. Reflection upon the "big questions" seems to be lacking; the major part of contemporary CRC governance has become preoccupied with the "fine texture," the pragmatics. The big questions would be the intellectual articulation of the vision. "Now how are you going to do that?": those would be the fine textures, the nuances. Relative to the nuances one must recognize that there may be some kind of pluralism; there is room for negotiating here, room for conversation with one another, the attempt to persuade one another. You have to achieve some kind of consensus. Maybe it will be something no one is quite happy with in its totality. But rightness demands that it be going in the direction of the embodiment of the vision. It's that vision which must capture Christians consciously and subconsciously. The vision is the important thing. Although the "urgencies" or the fine textures inevitably disclose a direction, the primary task of trustees requires purposive reflection on the bigger questions, e.g., the mission of the school; the task of trustees remains reflective in nature.

Bill notes a number of instances whereby school governance deliberately attempted to embody the implications of faith for contemporary living, i.e., the move to consider the whole range of employment relations away from prevailing adversarial motifs, enrolment of lower income families, and the attempt to deal with the disconcerted committee member as a total person. However, the discussion regarding the expansion of the French program into primary grades never came under the conscious deliberation of a Christian community reflectively seeking to address contemporary culture, i.e., the place of a Christian citizen in a bilingual nation often divided on the language issue; pragmatic concerns seemed to direct the discussion. Bill intimates that a board agenda allowing for sufficient purposive reflection of the broad picture may even be perceived by a number of trustees as "a waste of time." So many "urgent" items need to be addressed.

Bill concludes that it is the task of administrator to encourage and direct the school board towards a reflective agenda. This notion builds upon the assumption that administrators needs be articulate, visionary, and purposively reflective.

One of the inherent tensions within independent schools stems from parent-controlled education. While there exists strong parental interest in the affairs of the school--a real asset--such parents because of their concerns about education see the school as their school. They may be very demanding in defining the school program, even to the point of detracting from a community united in a common vision of education. As a result, trustees move cautiously, "usually meaning conservative." Governance then often opts for the administrative mindset, that is, making the environment safe, excessive reliance upon "policy", keeping complaints to a minimum, implementing compliance stratagies to insure a safe, relatively risk-free environment. Such actions suggest the antithesis of the transforming agenda of cultural engagement.

A certain smugness has displaced a call for cultural engagement: "We're doing okay. The system works well." Schilder, a Calvinistic/Reformed theologian, issued a clarion call to such people to avoid cultural complacency. He says: "Every builder will become bankrupt as soon as his employees fall in love with their tools, refine and 'cultivate' them for their own sake but in the meantime show no love for the activity of building" (Christ & Culture, 1977,p.60).

Bill strongly attests to the presence of Scripture directing decision-making. The Bible calls those responsible for CRC school governance to currency: "Scriptures challenge us to make radical changes now..." This may be done faultily but the intention is premised on direction, a movement toward integrity. In the words attributed to Mother Teresa of Calcutta, "We are called to be faithful, not successful." From a Calvinist point of view, according to Wolters:

> ...belief is a decisive factor in our lives even though our professed beliefs may be at variance with the beliefs that are actually operative in our lives. It is the command of the gospel that we live our lives in conformity with the beliefs taught in the Scriptures. That we often fail to live up to this command does not invalidate the fact that we can and ought to live according to our beliefs. (Creation Regained, 1985,pp.5-6)

Portrait Number Two: Brian, A Trustee

The incident that Brian shared demonstrates the faith considerations and tensions that result from a different governance concern, the immediate definition of what it means to be a community, what it means to experience "communion of the saints." Notions of real commitment to community appear to be in direct opposition to the prevailing cultural imperative that holds the rights and expressions of individualism to be paramount. The implications of a foundational common commitment to one another appears to clash head on with the ultimate conclusion of the Renaissance, the rights of the individual are paramount with its attendant calls and demands for tolerance and understanding that yet allow for some semblance of societal order, allowing the "other" to exist as well. As a result, contemporary society enforces a notion of faith as a private option that comes to expression in private moments.

The incident Brian describes demonstrates the tension that emerges as members of the CRC school community live together in their organizational life. Brian struggled for consonance between 1) the seeming dialectical tension in Reformed faith, i.e., communion of the saints (community expression of faith) and the notion of the priesthood of all believers (the demand that each is directly accountable to God), and, 2) the "fit" of the Reformed faith in the context of contemporary culture where both the force of law (human rights) and the norms of society (frequency of marriage dissolution) make a direct impact upon school governance. "Human freedom, so highly valued of late, is not ultimate; it is destructive unless combined with a sense of dependence" (Marsden, "Common Sense and Spirituality," 1985,p.65).

This struggle for consonance or integrity tests resolve and faithfulness. How does a school community maintain its integrity, the embodiment of a unique world view? When an anormative occurence requires the necessary, however reluctant, involvement of trustees in the private life of an employee, the internal tension causes "all cats to look gray in the dark of night." No solution appeared to be the right solution.

The case in point, a marriage dissolution, involves two staff members. Marriage was perceived by the two staff members to be a very private thing. For most in the CRC school community marriage is perceived as the backbone or the basic unit of society. Yet Calvinists would be naive to think that the phenomenon of marriage dissolution only happens "out there," exclusive of the "household of faith." While there was a time when persons who had been involved with a separation and divorce would be excluded from employment in such schools, contemporary faith responses demand a confrontation with this cultural phenomenon. But with what response? Dogma? Relativity? Principle? Compassion? While religion without conviction is innocuous, religion without compassion is terrifying.

The general mission of schooling involves modeling and demands teachers to lead exemplary lives, a call to honesty, integrity, and genuineness. How far beyond the classroom do such requirements extend? Is private life exempt from such expectations? This seems to be in contradistinction from general societal norms which only comfortably allow faith to come to expression in private moments. Brian avers the notion of the sovereignty of God means that "God is some abstract diety with whom we interact in private moments." In this sense then marriage, protected by ascribing a particular sanctity, cannot be "flaunted." Such breakdown cannot be overlooked without 1) a call to restored integrity and honesty, and, 2) an expectation that action would be taken without precluding the action to be taken. Ultimately, failure to meet those two criteria resulted in termination of employment: "their independent spheres, not meaning anything and violating everything for which we stand." While those responsible for making the ultimate decision achieved consensus, the cat still appears gray. Closure still alludes Brian. Brian experiences the real tension of attempts at faithfulness. In critiquing the decision, the following words are telling:

> The board made a **principled** decision. They did not make a compassionate decision. Therefore, if Christian equals compassion, then it was not Christian. On the other hand, Christ [our model] did whip money changers out of the temple. There were principles and norms to be upheld. I cannot say it was a Christian decision....Because it was not ultimately "justice tempered with mercy." Mercy wouldn't only be to tolerate their situation..."

While the staff members involved maintained that the issue was a private matter, those responsible for the school's direction saw a need to ultimately give priority to the community ideal regarding the sanctity of marriage. This decision conflicted with the norms of society and points of law. The affirmations of moral pluralism afoot in society influenced the Christian community as well, challenging the heretofore unchallenged community norm for Reformed Christians, at least. Wilson, a renowned Oxford sociologist, says in Religion in Sociological Perspective, that moral pluralism has won out:

> ...the very fact that religion becomes an optional matter [in Western society at large], the fact that there is freedom of religion, tolerance, and choice, is an indication that religion is apparently of little direct consequence to the functioning of the social order. (1982,p.47)

Most Reformed Christians would not concur with Wilson's observation. God calls Christians to confront just such expressions of brokenness. That defines what it is to be a Christian. Brian affirms that the actions and deeds which are worthy of the word Christian must contribute to healing, wholeness, justice and restoration. Christians live in hope. A call to be reformers implies hope. If secularization were irreversible then calls to reform would be futile. Scripture speaks of hope.

The situation described by Brian required a confrontation as part of the call to integrity and healing, not precluding an outcome that said "they lived happily ever after." The notion of mutual accountability required the trustees to call the individuals to respond, a call to integrity.

Brian observes--but not in a hand-wringing fashion--a secularizing influence upon the CRC school community as increasingly members of that community "...walk in an aspect of life without God that detracts from the whole of life; for some they compartmentalize life." The Christian community has changed. There is less rebelliousness in the public domain; personal values are under attack as never before. While satisfying one's desires, ambitions, and wants and bending the rules accordingly has always been a temptation throughout the generations, the individualism of our age has made the challenge more acute. Such individualism finds it hard to comprehend the social realism of the Christian community, the idea that the Christian community goes beyond the definition of a voluntary association; it "...is prior to individuals and not just the product of them....the strong sectarian emphasis on volunteerism and the equality of believers...is anti-elitist and insists on the priesthood of all believers...is congenial to democratic forms of organization..." Bellah, Habits of the Heart, 1985,p.58).

Brian observes that those responsible for the leadership in the CRC community have been faulty and indistinct. They have been muted by their more powerfully telling lifestyle examples: they "have almost a dualistic approach to living in the sense of a very deep piety, the outward appearance, when they're relatively unscrupulous in the marketplace." He, himself a leader in the CRC community, then poignantly addresses the Calvinist mandate to be involved in cultural engagement: "When we permit such leadership we actually contribute to the deforming [as opposed to reforming] of the Reformed community.

For Brian, governance involves a notion of calling, a "concept [that] seems antiquated today." A proper understanding of calling involves a recognition that "one is primarily accountable to Him who calls, not to those whom one is called to serve." Contemporary Christian school governance establishes the sovereignty of God: "Christian governance today consists of a theocratic, i.e., God-given, directing and leading by those who have been "democratically" elected to such positions." This differs from the contemporary democratic notion that trustees have constituent groups to whom they are accountable. Brian says this notion causes some trustees to bring concerns to the board "which arise in their `constituencies,'" a faulty and detracting notion. Those responsible for the governance of Christian schools are responsible directly to God, not through some democratic notion of political accountability. The imposition of the democratic ideal easily displaces seeking to do God's will, opting rather for the expediency of pleasing constituents and seeking the praise of peers. In the model of Christian school governance that Brian describes, trustees "are to be judges who live and breathe among the people, who hear their concerns, field their `lobbying' requests, but who then as a group of called and elected members have to consider all the dynamics and issues to vote responsibly as He [God] would wish."

Governing tasks are defined in terms of the biblical idea of office. The biblical teaching brings with it at least the following elements. (1) All governing authority is delegated, conferred from "on high," (e.g., as Christ put it to Pilate: "You would have not authority were it not given from above.") That principle holds in every sector of society. It is a gift, not an intrinsic prerogative. (2) For the exercise of authority, all those holding it are ultimately accountable to the Giver, and subsequently accountable to the governing body on whose behalf this authority is exercised. (3) All authority must be made serviceable to those who are governed--students and staff in a school.

Brian challenges those responsible for the governance of Christian school to be more reflective of their tasks and the processes that constantly define who and what the Christian school community is. To do less invites the societal notions of governance to erode the retained excellences of the Reformed vision for education.

Portrait Number Three: Jane, An Administrator

Jane's portrait describes what appears to be a successful attempt to embody integrity, consonance with directives of faith. It demonstrates the tensions that arises between administration and all that one associates with such a position and an attempt to embody an organic or person model of school leadership. The person model deals with the person. It permits the person to function with considerable discretionary prerogatives, shared decision-making, joint planning, common goals, increased responsibility, and more autonomy. Perhaps Jane's approach to school administration also comports well with her personality: by nature she is non-confrontational. Jane affirms that her approach to school leadership is informed by her world view: "my understanding of Scripture shaped by my 'Reformed glasses' leads me in the direction of collegiality and accountability being applicable in a Christian school setting."

Jane remains aware that the person model, the trend toward the consensual and co-responsibility, tends to be a more protracted and cumbersome model of leadership, i.e., less efficient, slower, sometimes more painful. Yet her notions of faithfulness represents "application of Christian principles." Jane ascribes considerable integrity to such attempts to be a "body" or community, working together. Like Brian, she attributes considerable store in the notion of faithfulness as the development of gifts: "The individual is a person who has received from the Lord abilities and talents which the person is asked to use in the service of the Lord. The service of the Lord means the service of people and of creation....each one of the gifts ought to be used so that others in the community may be built up." In this sense humans are called to be servants of one another, in a Christ-ruled fellowship. As such, each is encouraged and counted on to assume roles for some or for all. Leaders should have the gift not only to do, but also to discern gifts in others and to call them to open themselves to being "counted on."

> Authority in relationships among people should be characterized as responsibility and service rather than lordship. People in a specific office exercise authority in order to serve those to whom they relate. In thinking about authority relationships, we like to use the model of the body of believers. The hand of the body, for example, has the responsibility and authority to function as a hand. At the same time, the hand is limited by its character; it does not have the ability, responsibility or authority to act as head or leg. The hand is a member of the body and must act within the body context to strengthen and serve. (Joy in Learning, 1978,p.5)

A gift conscious leadership is committed to the priesthood of all believers, that is, the work of Christian education is shared by all. Yet some individuals within the Christian school are appointed to special tasks. These special tasks are functional in character, in the interest of best discharging Christ's work in the world efficiently and effectively. They are characterized by service rather than domination or status.

Christ gives authority under the guidance of the Spirit, enabling his people to realize God's intentions in creation, its integrity. Authority exercised faithfully then expresses a pronounced and abiding concern for creation and a genuine desire to serve others. Such a model necessitates a high level of mutual accountability and a spirit of solidarity and collegiality among individuals who are pursuing the diverse functions of the school's mission. Any office is filled with a leader leading among equals recognizing that "precept begins but example accomplishes."

As Jane gave leadership to events that saw a teacher dismissed in mid-year, a confrontation takes place. This type of confrontation involves respect for the person, a particular sensitivity, understanding and mutual appreciation--collegiality. This confrontation also required accountability. Bringing closure to an intolerable situation involved a real tension: a situation where faithfulness to the norms for education as expressed in the mission of the school conflicted with faithfulness to the norms the place of the "person" in community. "My main concern was the children [also persons] and the teacher [the person]." Ultimately it required what the Bible calls "speaking the truth in love" (Ephesians 4.15). It also required the soliciting of support from both the staff and parent community for their abiding support and patience with the assurance that all was being done that could be done--and must be done--to assist the new teacher get established.

Jane understood her leadership role to elicit—and demand, if necessary—from the teacher a self-reflection as to the suitability of gifts. The interaction between herself and the teacher clarified the concern. The situation required of Jane to eventually recommend a termination of the relationship as it existed. No doubt the teacher would have wanted to continue on and perhaps "just teach out the year." Consonant with Jane's understanding of school leadership she involved herself beyond a merely pragmatic and expeditious dismissal procedure. Understandably, the teacher had a very difficult time. In a relatively closed community a dismissal has an amplified impact. In the end, Jane dealt with the teacher's father and husband. An amicable conclusion had been achieved.

For Jane, attempts to function Christianly, like Bill and Brian, involve attempts at faithfulness, rightness or the application of Christian principles: "the attempt to apply Scriptural principles all along the way, trying to understand, trying to wrestle with the situation, asking what the Bible asks in this situation, is a Christian process. How can we effectively love God above all and our neighbour as self and make a decision that benefits the people who are involved?"

But what else informs such a decision? Jane identifies the insights that inform her actions coming from a wide array of sources, most significantly, from the surrounding culture; earlier this was referred to as common grace, God's revelation to and through all humankind.

> Much of the latest literature on educational leadership suggests that many of the contemporary school leaders may have used very similar kinds of practices: practices which I feel take a step toward biblical faithfulness. But probably what you may find unique is the sense of co-responsibility, perhaps, the depth of understanding that goes beyond the pragmatics or surface to understanding more of the totality of the situation....Things must be seen in their totality....When you you talk about Christian such and such [education, curriculum, pedagogy, labour],...that implies the principles of the Bible have been brought

> to bear on these things....even with all of its failings. If there were errors made, they can be forgiven. That's part of what Christianity is all about, my faith tells me.

One possible mistake indentified by Jane, if indeed it was a mistake, was the following: "...sometimes upon reflection I wonder if perhaps we, in seeking to be responsible, may have walked the extra mile; perhaps action should have been taken earlier." Jane alluded to her "fear of confrontation" which also defines her understanding of leadership. "Confrontation" needs defining. To be sure, Jane was confronting the teacher, the community, and the trustees as events moved along. The situation had tremendous potential for eroding parental confidence both in the school and also of Jane's leadership. To be sure, there was considerable risk involved with Jane's action. Fear of risk-taking suggests the antithesis of a transformationist agenda. Confrontation then can be defined as "speaking the truth" qualified by love.

Confession and forgiveness also seem to be implied. "Speaking the truth" to one another requires a honest appraisal and recognition when things don't work out, or when mistakes are made. This gives a particular freedom to continue optimistically. Jane remains an optimist regarding the transforming role of Christians, a call to progressive renewal: "If we believe that this world belongs to God...then we must want to be busy transforming people's understanding of their tasks and practices so that these might be more normative."

Portrait Number 4: Joanne, A Staff Member

In stark contrast to the person model attempted in the previous portrait, the story of Joanne challenges CRC schools to indeed opt for just such a model. Jane feels herself to be the victim of school governance which lacked compassion. In this portrait there exists a tension between the norms for community and the norms for the individual living within community. Interesting anomalies exists inasmuch as Joanne asks for personal "space" and yet laments incursions of organizational life to promote a more legally secure environment, actions expressing impersonality; those responsible for the governance of this particular Christian school, on the other hand, claim confessional subscription to the norms of the community and invoke measures increasingly normed by general society's expression of entrenched individualism, legalism, a system of rules to protect individual and "institutional" rights.

Joanne's picture is similar to the portrait painted by Brian. They both involve the lifestyle of a staff member outside of the immediate purview of the school: specifically, marriage. Like Brian's portrait, the tension here involves attempts at integrity between mutual accountability and allowances for individual expression, space and freedom to respond in a faithful manner (which by implication allows for freedom to fail).

To reiterate, as in the second portrait, a tension emerges from the breakdown of a marriage relationship. The details of this particular breakdown were judged by the trustees to be sufficiently anormative that it warranted intervention. Marriage in this case represents the norm for community, immediately between two people, and secondarily, among the broader Christian community. Initially Joanne felt the trustees' expectations for some resolution to be fair. Later, when the trustees deemed Joanne's attempts to resolve the situation insufficient, the trustees expressed what appeared to Joanne to be an ultimatum. The urgency that precipitated the "ultimatum" was the nearing contract renewal dates. Joanne felt the latter action, considering resolution to her marriage problem along with continuing employment, to be a real violation of all that defines a Christian community, i.e., communion, mutuality, forgiveness, compassion.

Joanne perceived the trustees' sense of frustration and sense of betrayal to common community norms, particularly the norm for marriage; however, she did not sense much expression of the community's call to mutuality such as expressions to be supportive of her in a very difficult time in her life. The board appeared to be aloof, Pharisaic: morally right but lacking compassion. Joanne understood that her marriage had been a "mistake," a "forgivable mistake" having consequences most immediate for her.

The real tension in this incident stems from the call to be a healed community, that is, to have experienced something of the embodiment of God's peace, and the call to be a healing community, that is, to be active in the doing of redemption or reforming action. Scripture gives succinct expression to this norm in Colossians 3.12-16:

> Therefore, as God's chosen people, holy and dearly loved, clothe yourselves with compassion, kindness, humility, gentleness and patience. Bear with each other and forgive whatever grievances you may have against one another. Forgive as the Lord forgave you. And over all these virtues put on love, which binds them all together in perfect unity.
>
> Let the peace of Christ rule in your hearts, since as members of one body you were called to peace....Let the word of Christ dwell in you richly as you teach and admonish one another with all wisdom...(New International Version)

In contradistinction to the incident shared by Brian, Joanne says, "I am of the mind that the board should not have stepped in at all....I had lots of problems with my own spiritual life." But they did get involved; they demanded some resolution or else. Joanne concludes that the board was not willing to address faith to a very contemporary issue, an increasingly common phenomenon in contemporary culture, that is, marriage dissolution. She perceived that the action of the trustees demonstrated a pragmatic bent, a commitment to cold piety as well as a commitment to the status quo (tradition).

> I feel very strongly about their domination by tradition....They were so ruled by this. You have to yield so much of yourself and your creativity to be a part of it [the Reformed community]...
>
> Sometimes I feel we created "God," which makes tradition an idolatry. We've made God in a certain way or image. We've limited God tremendously in our belief.
>
> I think I was not fired out of Christian principles. I think I was fired out of tradition. And it's more the traditon of...not accepting divorce in this situation.

But this incident doesn't end with a dismissal as in the incident described by Jane. Joanne has voluntarily rejoined the teaching staff of the same Christian school after having been "fired." The fact she rejoined the CRC school system at all and rejoined this particular school system is very telling. In spite of Joanne's lament that "You have to yield so much of yourself and your creativity to be part of the Reformed community," she reapplied and eventually returned. Why? What prompted the trustees to even consider her reapplication? What motivated, what appears to be a mutual reflection and eventual reunion? Is it world view related? Joanne suggests that it is. She retained a sense of belonging in and committed to the CRC community. The commitment seemed more compelling than what must have been significant urges to exercise vindication, to seek redress, especially as it appears the force of law was on her side.

Joanne assumes that trustees had cause to reflect on the estranged relationship between herself and the board: "Perhaps they [the trustee] had cause for reflection just as I had to do. Perhaps there was some softening or growing: not such a hard line approach anymore." Did this event serve to cause the trustees, not to mention Joanne, to confront the realities of contemporary culture? It seems so. "I know there are similar cases today in staff. I don't know what they'll [trustees] do. But I'm sure before they deliberate, they'd review my situation one more time. It may have been a precedent." Joanne mentions that the trustees appear not be taking any action against those staff members who currently experience some measure of marriage breakdown.

In spite of the seemingly "happy ending" to this otherwise painful episode, it seems clear that the prevailing culture has made inroads into the governance of Christian schools. While mutual trust has and continues to be critical in any notion of governance premised upon collegiality and accountability, it also seems apparent that the societal preoccupation for individual rights and the protection of those rights and personal freedoms has invaded the domain of Christian school governance in a real way. The cultural impact goes beyond redefining lifestyle adjustments, i.e., greater tolerance regarding marriage dissolution.

Joanne suggests a couple of examples of the detracting accommodation to the spirit of the age as in "bureaucratic creep", e.g., "red tape" regarding parents driving for field trips and her required signing of the rider not to sue as a condition of reemployment. These moves to avoid and prevent possible court action, attempts to define individual responsibilities and of liability may be efficienct and effective as part of responsible organizational life. Yet these legalisms seem to detract in some manner from the dialectical relationships of individuals within community: collegiality and accountability. It seems to preempt and prescribe responses indicating a movement towards embracing individualism and legalism, and establishing tradition and piety, theological-behavioural imperatives.

Joanne implies that the word "Christian" "reflects what Christ wanted. That it's Christ-like...We're often too pragmatic, not Christ-like....Can we function in that trust or can't we?....I am repeatedly told it [trust] doesn't work." Reformed ideals seem to have been eroded a bit. The immediacy of living together institutionally as "God's chosen people...bearing one another...forgiving as the Lord forgave you...as members of one body...as you teach and admonish one another" (Colossians 3.13-16), seems to have been displaced by a significant measure of contemporary legalism and individualism.

Portrait Number Five: Dan, An Administrator

Dan, like Jane, gives expression to the administrator's role in Christian school governance. Both express a very reflective Christianity; their degree of purposive reflectivity may not be typical of most CRC school administrators. Dan has an added dimension in that he expresses the insights of someone who has come to adopt the Calvinistic/Reformed world view. He taught in a large public school system before entering the CRC school movement. Being a critical thinker, one must assume that Dan appropriated the Calvinist world view upon considerable reflection.

This reflectivity promotes attempts at integrity, a currency not driven immediately by an unreflective allegiance to efficient management systems or the demands of bureaucratic systems. Rather, Dan would generally opt for a person model of school governance, the organic model whereby he attempts to deal integrally with each person sensitively as person in a unique situation.

Dan premises this leadership approach upon the biblical notions of <u>service</u> and <u>justice</u>: "What makes it [governance] `Christian' is people's desire to do what we so easily just talk about. In a word, what it is to serve. It goes beyond...the truncated secular views of service, that is, you need to be efficienct....[Rather,] 'What would Jesus Christ do here?'"

> Faith doesn't represent something ornamental, "adjunct to our behaviour." The integrity of the word "Christian" finds expression in doing. That doing involves the embodiment of the norms of Scripture for relationships: justice or righteousness. This pursuit of justice, or the pursuit of integrity—what God intends for relationships—demonstrates how a Christian consciously or[10] unconsciously, but hopefully consciously, honours the Lord. It involves melding of two things: the intent and the practice. The intent would be to acknowledge that, in the end, what we know to be true about what is good, about human relationships or about earth-keeping, is true because through pushing and pulling of the Holy Spirit—His effects upon unbelievers as well as Christians—things have become celebrative, they have been restored—put back together—express what it is to come to fulness.

Dan, like other participants, defines embodied Christianity as that which is right, just, celebrative, restored, or stated alternatively, the practice of minimal brokenness (sin). Therefore, someone involved with Christian school governance pursues integrity or leadership justice. The definition of such leadership justice seems to embrace the Reformed notions of governance: collegiality and accountability.

> Within the tensions of sin and righteousness, what is a way of looking for and with another, of honouring your ability and need to unfold your own gifts and personality, of discovering what it is to be served and to serve, of being somehow goaded, challenged, pushed or patted on the back so as to nurture what it is to be mutually responsible as teacher, board member, parent, student? Justice as a quality within all of these ways of being with others needs the explicit attention of principals and board members.

"Authority is for service." This often repeated line in Calvinistic/Reformed literature coincides with Dan's definition of governance. Dan maintains a well-founded fear that the authority for service motif often becomes displaced by organizational goals of efficiency, effectiveness and process. Service then becomes the serving of systems which demand significant compromise and distortion.

The servanthood model of Jesus Christ must remain before us as the norm. Consciously those responsible for Christian school governance must seek to embody this norm. In organizational life this requires a measure of mutuality and accountability. Or stated in the language of theology, those responsible for CRC school governance must know the propriety, applicability, limits, and expectations of the priesthood of all believers and communion of the saints. Those responsible for Christian school goverance give definition to the creative and dialectical tensions that arise from priesthood and communion for persons in organizations: "Scripturally, one of the ways we serve by governing is to provide a context within which each human being is allowed, encouraged, and times compelled to be responsible for both the sinfulness of what they have done [lack of integrity] and for the wholeness, the completeness, of what they have been doing [affirming integrity]. Governance has to provide the room for that to take place..."

Like Jane, Dan recognizes that defining a context for a consonant Christian walk requires a gift conscious leadership, a particular sensitivity to the other: "Governance...involves looking for the ways people of various talents, disabilities, and adequacies, whether those are academic, emotive, financial, home context, or employment based are able to be in [the Christian] school. "To be in" here means more than survival, it implies the space to contribute and to flourish.

Such governance activity requires purposive reflectivity. Boards need to adjudicate their own work. Authority for service, defining the context for relationships, implies consistent and integral delivery structures and processess: "I don't think boards adjudicate their own work behaviour according to a standard that is comparable to the standard by which they would adjudicate" their employees. The prevalent mindset afoot in the prevailing culture colours relationships between employers and employees. Some of the prevailing notions of the marketplace are imposed on Christian school governance displacing or distorting biblical notions for governance of not only educational institutions but particularly for educational institutions which profess subscription to a biblical distinctiveness for the sovereign sphere of education: "you tend not to think of yourself as a servant of Jesus Christ as you think of yourself as employer and employee, or in any human relationship of accountability and responsibility....Yet we are a body of people who stand equally under one name [the name of Christ] though we have different titles [or offices]....

The incidents described by Dan underscore the validity of the claim that, generally, classroom climates reflect organizational climates which exist in the school as a whole (Sergiovanni & Carver, 1980,p.42). At the very least, such organizational climates significantly influence classroom governance activity. "Teachers tend to control their students in much the same way as they are controlled by administrators" (McNeil, 1988,p.335) A relationship exists. For example, a call for mutuality and accountability in staff evaluations and pastoral confronting of unacceptable behaviour need the support of trustees. The likelihood of compliance strategies that do not recognize a commitment to mutuality and accountability would most likely displace gift-conscious leadership. Recognizing the notions of collegiality and accountability, staff evaluations must be done in a fashion that respects the place of the individual with his unique gifts as part of a community. Such supervision is a modification of the teaching process which involves the interaction of two adult minds, leadership informs, guides, and nurture[illegible] teachers' decision-making. Christian school governance then must embody the commitment to mutual growth, to healing, to challenge, to encourage, "to experience a fuller or more varied life" and to pick up responsibilities others have neglected, in order to restore, renew, and invigorate.

Several glimpses of integrity are mentioned, or perhaps, according to "moments of truth"—where truth, according to Bavinck's definition, represents the "agreement between thought and reality" (1980,p.19). These include some steps toward the embodiment of the school's mission: promotion work, i.e., sharing what exists with others, development of appropriate curricular materials, community involvement in salary review and policy review. However, Dan states a powerful criticism of those involved in CRC school governance. It involves, first of all, a particular expectation of administrators to be perspectival leaders, "on a very high theoretical level," and, secondly, the presence of clearly stated theoretical subscription unreflectively distanced from the doing as part of believing.

A theory that cannot be put into practice or that makes no difference in the life of the practitioner is not good theory at all. Mere good intention remains impotent. What people want to work must in fact work. The tree we plant must bear the fruit we intended, otherwise we are obliged to rip it out. It's not good enough to be dreaming of a utopia that can never, perhaps should never, be realized, all the while pushing aside and refusing to use a system which although less than perfect, will do something concrete about improving the human condition.

Secondly, Dan notes secularizing trends, the unreflective embracing of culture. The presence of an ongoing secularization process seems unanimous throughout the portraits. This secularization represents the Trojan Horse embraced in the spirit of enlightenment, particularly the move toward individualism: "In our community...there has been a secularization of what it is to acknowledge leadership....some of the secularization is expressed as, "Who the hell do you think you are?...But we live in an era of individualism: 'each man doing what's right in his own eyes.'" The Trojan Horse rides on.

As people affirming a transforming agenda, there should be no reason to be fatalists. Secularization is neither inevitable nor irreversible. This gives a transformationist world view both hope and integrity. However, it seems that unreflective leadership or leadership which assumes to much that world view distinctives come to expression subconsciously falls short of a transforming vision. Too often such leadership is controlled in many ways by the tyranny of the urgent; the governance agenda reflects this. A gaping hole in governance agenda exists in the area of purposive reflectivity or conscious attempts to fulfill the mission of the school according to the directives of Scripture.

Thirdly, Dan avers that a transforming agenda implies freedom to make mistakes, freedom for creative expression, freedom for the person and the situation to come to fullest fruition.

The Portrait Gallery: A Reflection

The five portraits afforded a look into the lived experiences of those involved in or affected by Calvinistic/Reformed Christian school governance. A Reformed perspective recognizes that religion, life orientation, based on a faith commitment, affirms ultimate values for all humans. Religion is a multidimensional phenomenon involving beliefs, symbols, rituals, scriptures, art, myths, ethics, and community. Reformed Christians confess living in a world created and directed by God. It is inconceivable that anything could possibly be studied in any kind of wholeness or relevance without dealing with that fact. The sovereign God continues to work in his creation and continues to work in those whom he has placed in creation to guide. Herein lies the central paradox for Christian living, humans at work and God at work: "continue to work out your salvation with fear and trembling, for it is God who works in you to will and to act according to his good purpose" (Philippians 2.12-13).

While God works out his will he calls humans to be busy in his creation, to recognize him, confess him, and serve him. When Christians confess they are redeemed only through Christ, they are confessing in a real way that, "if they aren't part of the solution, they're part of the problem." Human activity reflect human responses to God. "Everything we do is religion in that it is done in faithfulness or in unfaithfulness to God" (Marshall, Thine is the Kingdom, 1984,p.77).

Those responsible for the governance of CRC schools have a particular responsibility to guide God's creation in the sphere of education. Such governance involves the process and task of government, control, authority, service, enablement, leadership, guidance and acts of supervision involved in the operation of such schools. As the creation account describes humans, they are authority-bearing creatures expected to exercise that authority in such a benevolent and constructive way that they virtually become the servants of the rest of created reality.

The summary of the Ten Commandments joins humankind's duties toward God most closely with their duties toward fellow humans: love God above all and the neighbour as self. It therefore became a commonplace of Christian teaching that only as we love God can we truly love fellow humans; the convergence of believing and doing defines faithfulness or integrity. Christ's answers to the problems of human culture is one thing. Christian answers are another. Yet Christ assures his followers that he uses their various works in accomplishing his own (Niebuhr, Christ and Culture, 1951,p.2).

God says what authority is. He relates to humans, fully understanding human social relationships and physiological needs. God, very much aware of the dynamics of authority, never coerces humans to love him. He demands, he pleads, he invites, he points out his trustworthiness. And God's model of dealing with humankind is the basis for humans dealing with humans, including their organizational life.

If religion is to interact with our culture, the doing of human existence, then it must always transcend culture so that it has something to bring, and be responsive to culture. A religion that merely reflects culture without a unique message--it is only a mirror. The transcendant quality of religion should infuse, transform, and direct culture. The model and the goal Christ, the transformer of culture, must always be kept in mind; it follows that those responsible for school governance must work unceasingly to get recognition of the sovereignity of God over all reality and be indefatigable in their transforming efforts to lay the claims of Christ in the sphere of education. School leadership should contend for soundness rather than size, transformation rather than conformity, and gifted diversity without needless division.

But rhetoric and general slogans abound; their translation into governance practices and structures remains spotty. When one scrutinizes Christian schools, all too often one does not find the embodiment of noble ideals of the Christian alternative perspectives. The five portraits testify to the discontinuity of practice following confession. Rather what one finds is often a secular perspective to which are attached piecemeal supplements or correctives. The lack of sufficient purposive reflection regarding such adjunct characteristics is to the detriment of the Christian school community.

Consistent with Reformed notions, Christian school governance must be a reforming or reshaping activity. Governance, and systems of governance exist for service: they exist to serve, never to be served. Perhaps Christian school leadership could direct its energy more productively towards the more dynamic character of organizational structuring rather than confronting the assumptions associated with the static notion of organizational structure. Structuring comports better with reforming or transforming activity. Structures and processes which are effective and appropriate at one time under particular conditions may cease to be so as circumstances, programs and problems change.

All such reshaping activity involves interpretations, interpretations of Scripture, the traditions, and the contemporary culture. Every act, deliberation, and judgment is interpretation. To be human requires reflective action, deliberation, understanding and experiencing. The portraits all describe something of that interpretation. The portraits celebrate reflection that led to faithfulness, indeed, a transforming activity. They also lament the lack of purposive reflection that suggests uncritical subscription to entrenched traditions or suggests an uncritical embrace to its bosom the deleterious agenda prevalent in the surrounding culture. The former reflects a **Christian**—as adjective—direction. The latter detracts from a **Christian** expression of institutional life.

The presence or lack of purposive reflection as part of the governance process seems crucial. The lack of reflection seems to result from the tyranny of the urgent and commitment to the status quo. Such tyrannies always threaten to make any organization maintenance- or survival-oriented. It can be reversed by making the reflective agenda of vision, mission and their practical consequences a priority.

When those responsible for the governance of Christian schools purposively seek to be faithful, a reflective activity, faithfulness results from such attempts to "hear" the will of God. When trustees and administrators fail to be reflective, they easily digress from the mission of Christian education. Simply stated, purposive reflectivity promotes faithfulness; the absence of purposive reflection readily accommodates the secularization process.

Purposive reflectivity comports well with Reformed notions of the primacy of Scripture, the sovereignty of God, the pervasiveness of sin, the priesthood of believers, communion of the saints, cultural engagement, and collegiality and accountability. Collectively these tenets of the Reformd faith call for integrated living and call for cultural engaging activity. Purposive reflectivity calls Reformed Christians to be simultaneously conservationist and radical. The conservationist guards the biblical deposit of truth, to be faithful to it, to hold on to what is good, right, and just. But the danger of being conservative is to become stuck in mud which "sets" into concrete. A conservative temperament resisting all change is foreign to the mind of Jesus Christ who challenged the conventional wisdom of his day. Jesus, our model, was a conservationist of Scripture but radical in his application of it.

Christians must be radical in their willingness to challenge what is merely cultural or traditional rather than spiritually expressive. They must subject traditional beliefs to radical biblical scrutiny. The danger of such radicality is that it easily invites the spirit of the age to determine how Christians are to understand and live out the Scriptures. In this regard, traditions remain crucial in giving expression to faithfulness. Torn between "the already" (the good and bad that currently exist) and "the not yet" (complete integrity) tradition mediates between Scripture and modernity.

The involvement of those in Christian school governance requires the constant critique of embodied institutionalization. The easier path to follow in the governance of such schools, i.e., the daily activities, problems, and concerns of the Christian school, displaces the vision and the mission and deal only with the immediate. Surprisingly, among those sensitive to the directing potential of world views there appears to be a particular impediment in these parentally controlled schools inasmuch as the main item of business at board meetings tend to deal with administrative detail rather than more purposively reflective direction setting and program evaluation. School trustees and administrators that consciously seek to be led by the Spirit of God will conscientiously seek to express integrity and faithfulness in all aspects of governance. Such governance will involve a conscious and deliberate attempt to lead people in a particular direction according to certain Scriptural understandings. Such governance, recognizing the tensions associated with attempts to live with integrity, will ensure that inevitable tensions are recognized and reconciled so that that they do not distort the basic mission of the Christian school.

Issues Relevant to the Study and Practice of School Administration

Research Question Number Six:

What significant issues and themes emerge from this research that are of relevance to the study and practice of administration?

In a pluralistic society it is incumbent upon those in independent schools, public and separate schools, departments of education, legislative assemblies, and other interested parties to better

> understandthe educational mosaic. Increasingly parents seek alternatives in education, not only from among the various public schools, but also independent schools including home schooling, the ultimate parental involvement in education. This study may better inform the various publics regarding parental motivation for such a search for educational alternatives.
>
> This research may also better inform those involved in Christian school governance regarding the history of the movement enabling them to better discern between the genius and the pitfalls of the Reformed tradition. It may also better inform anyone involved in school governance regarding the influence exerted by their cultural accretions (history) and the contemporary culture. Those involved education, the transmission and the shaping of culture require a complementing awareness of the dynamics of culture to integrally direct school organizational climates.

A researcher can never be removed from the work at hand in such a way as to make claims for a universally valid knowledge, objectively free. However, in recent years, educational researchers have displayed a concern for studying private schools along with public schools. To some extent that interest has been stimulated by the increasing appeal of such private schools. Despite this heightened interest in private education, there is little evidence that this enthusiasm has unleashed a flurry of activity on school governance in private schools (Bridges, 1982,p.15).

When society manifests a plurality of world views, in education or anywhere else, problems arise. An increase in private school enrolment with the concomitant implications of resource scarcity—students and grants—embedded in highly political questions involving the equitable allocation of resources, generates significant, highly charged debate. A better informed discussion remains essential to any commitment to public structural pluralism, a measure of educational alternatives by design. If no one vision is dominant, a society becomes a house divided against itself. But when there is a majority position, when one world view dominates the others, the culture must somehow deal with minorities, the issue is significant ethically and politically. Such pluralism, in order to be pluralism, must allow and support differing perspectives on a wide variety of issues. It follows that understanding of world views and their attendant embodiment, including, of course, those of minorities, remains essential in a pluralistic society that thrives on a rich measure of diversity. What is needed is an appreciation for the significance of world views, to describe the contours of Calvinistic/Reformed world view, and to distinguish this world view from that of the surrounding culture.

This research then has potential for serving two publics: those interested in the governance of private schools and specifically those involved with CRC schools, and those interested in the governance of public schools. First, for those involved with the governance of Christian schools, this research may help them to see themselves more clearly and to enable them to better understand that which directs, controls and influences their activity. Often because Calvinists pay so little attention to their own history, they are not well equipped to identify the best aspects of their own tradition. "Without such concerns both individuals and institutions will meander without direction or lurch toward each decade's appealing novelties. We must do better than that" (Brinks, "Ethnic Trappings," 1988,p.9).

Second, for all interested in governance questions, this research may help illume both an alternative approach to social theory and an alternative world view that has implications for school governance, i.e., the Reformed Christian schools. Much of the pastt research has attended extensively to bureaucratic linkages without analyzing cultural and perspectival linkages. Those involved in governance activity must consistently employ the full range of linkages through a multitude of major and minor actions to generate a common purpose and effect in the school. A truly integral, i.e., with integrity, educational governance model cannot be forged apart from norms,values, and a correct assessment of human nature--an abiding insight of classical and Christian educational philosophy. All education embodies a world view, a commitment to ultimate values. In reality, all human responses then reflect ultimate objects of love and loyalty; all of life expresses religious commitment faithfully or unfaithfully.

A current crisis in the study of educational administration appears to be looming. To some extent, this crisis emerges from an epistemological question, the positivistic separation of fact from value, means froms ends, politics from administration, and the exclusion of discourse over ends, values and purposes. The educator, however, deals with nothing but values. Nothing human is really alien to the educational enterprise.

Educational governance then cannot be divided into education and administration or governance. The purpose of educational governance should be to serve educational instruction. The mission of the school and all the attendant policies should reflect this commitment to service. Individuals and individuals working communally in organizations need to reflect on matters of principle regarding the embodiment of the intent of the schools mission. The agreement between the stated or professed norms and the realized norms define integrity. The question must always be posited: "Why do schools exist? And, what are we attempting to achieve in this school organizational environment?" It follows that administration, or any social system, may never exist merely for the sake of itself.

The principles governing business and public administration cannot be implemented heedlessly in education as the expression of an applied science. The norms for governance in business differ fundamentally from the norms in education. For the Christian school, education is the process of exercising formative influence on a person such that the person is led from one level of ability to respond to God's authoritative presence to another (Van Dyk, 1987,p.9). A governance model must establish, accommodate, ensure and model such an understanding of unfolding and enabling interhuman relationships.

Lastly, organizations as we know them, have not always existed. They evolved during the past few centuries as part of a gradual process, the same social changes that brought about the development of individualism and the freeing of individuals from the all absorbing social structures. Organizations also emerged from such phenomena as the freeing of resources which can be mobilized in the service of specialized spheres or purposes. Organizations then have ontological status as well as anthropological, epistemological, and communal status. Those responsible for school leadership need to be informed and discerning regarding such statuses.

Utility of Interpretive Case Study Methodology for Educational Administration Research

Research Question Number Seven:

How useful is a naturalistic-interpretive oriented case study methodology for such research in educational administration?

The methodology used in this study offered the best alternative to deal with questions relevant to education. Questions posed in the field of education can never be dealt with as facts alone, but only on facts from the perspective of value. The interpretive case study methodology did not require any futile—or perhaps sterile—efforts to disentangle fact and value. It enabled rather some attempt to more integrally discuss a particular governance situation. It seems to the researcher that such would be the case of most governance settings.

In a study so firmly identified with a world view—conceptual framework—and the realization of that world view, the interpretive-naturalistic case study combined with a unique and multidimensional literature review best accommodated the inherent demands of such inquiry. There exists a self-revealing nature of insight; a dialectical relationship exists between researcher, the subject of interest and the historical tradition in which the work is undertaken (Polanyi, Personal Knowledge, 1969).

> Unless there is a close match between the world as researchers construct it and the world as people perceive it and act in it, the researcher's efforts to establish social truths will be a self-contained and ultimately a self-deluding pastime. (Greenfield, 1978,p.13)

> If we are to understand organizations, we must understand what people within them think of as right and proper to do. Within this framework, we would certainly not expect people and organizations everywhere to have the same views....the hope for a universal theory of organization collapses into multi-faceted images of organizations as varied as the cultures that support them. (Greenfield, 1979,p.83)

A conversation is needed to arrive at new understandings. The questions weren't necessarily designed to gather information for other purposes but rather posed as a way of opening up the topic under consideration, or else of clarifying it as it unfolds such that a genuine understanding between the partners as the conversation proceeds—a dialectic—"the working out of the common meaning."

Inherent ideological tensions that mediate between the discourse about schooling and the reality of school practices, the tensions that mediate between confession and practice, and the tensions that mediate between faith and culture, suggest an appropriate research methodology must attempt at a more comprehensive understanding of school governance. Any reductionism that only focuses on one particular trait or behaviour does not hold much promise. Schools cannot be analyzed as institutions removed from the social, cultural, economic, emotional, and aesthetic contexts in which they are situated. Furthermore, school governance involves construction and control of discourse, meaning, and subjectivities.

The world is a social world in which an individual's actions and the actions of group of individuals acting collectively are open to interpretation. As Kuhn (1962) emphasized, the dynamic participation between the observer and reality must be forever dialogic and tentative. Likewise, culture and its story, i.e., history, move along linearly. To arrive at truth at any focal point involves an assessment of "the agreement between thought and reality."

While such research methodology has advantages that allow the researcher to get close, it also has disadvantages. One such disadvantage that is the complement of one the advantages is that the researcher may get too close to see what the patterns are and become entirely socialized. Researchers are also at the mercy of the data. While this research approach seems to comport best with the stated research questions, other approaches may contribute to the body of knowledge regarding educational administration, and even for Christian school governance:

> ...the impact of private school chiefs deserves considerable attention by the research community. Private education appears to be a bull market; yet, little is known about the specific contributions that private school administrators are making to this enterprise. Presumably, the heads of private and public schools do make a difference. If they do, certain questions should be answered: What is the nature of the difference they make? What behavioural and personal attributes of these administrators make the difference? What differences are worth making? These are tough questions requiring spirited philosophical debate as well as cool, competent empirical investigation. (Bridges, 1982, pp.26-27)

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